

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## قِفْ وَتَدَبَّرْ

### Stop and ponder

الله يأمر بآية أمره

ورسوله يحثُّ بحديث حاضٍ

Allah commands by a commanding Ayah,  
and His Messenger induces by an urging Hadeeth.

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ [الحشر: ٧]

"And whatever the messenger gave you<sup>b</sup> so let-you<sup>z</sup> take it,<sup>x</sup> and whatever [he] forbade you<sup>b</sup> a'n (regarding) it<sup>x</sup> so let-you<sup>z</sup> cease (doing it)." (S59:7)

«نصّر الله امرأاً سمع مقالتي، فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه»

(حديث صحيح)

“Brightened Allah an *emra'an*<sup>1</sup> (mature/perfect manliness possessor), [he] heard my statement, then [he] cognized/retained<sup>2</sup> it;<sup>w</sup> afterwards [he] conveyed it<sup>w</sup> as [he] heard it;<sup>w3</sup> [surely] perhaps a conveyor of a *Feq'hen*<sup>4</sup> for whom he (is) *afqaho* (having more *Feq'hen*) than him.” True Hadeeth.

Also there is *Hadeeth* for sleeping, which the Prophet (SAWS) taught it to one of his companions. Partly such a *Hadeeth* says: "...and Your Prophet which You had sent." When the companion repeated the *Hadeeth* to ensure its memorization, he said: "...and Your Messenger which You had sent." Here (SAWS) *interrupted and corrected* him, by saying: "...and Your Prophet which You had sent."

Al-Bokahary under No.247.

Allah *clearly commands*; why are knowing Muslims *disregard* that ? Verily that surely is puzzling, wondering, in fact perplexing. Ayah36of: سورة الأحزاب says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ  
And neither [was] for a [he]-believer and nor a [she]-believer, if judged Allah and His Messenger a matter, to to be for them the [choice-she]<sup>5</sup> of their matter;

نقل أو توصيل الحديث أو النص القرآني الكريم، لا بد أن يكون كما سمع من الرسول ﷺ وليس كما ترجم/فسر/أول شخص أو آخر. فلا زيادة ولا نقص ولا تحوير لأي جزئية من ذلكم كله.

Conveying the Hadeeth parlance or The Qur'aanic diction, it is *absolutely necessary to be verbatim*, as *HEARD* from Allah's Messenger, *NOT as interpreted/ explained-/interpreted by any one*. No addition, no deletion, and alteration of any part thereof.

<sup>1</sup> See the **Lexicon** attached to this **Translation** for the word “امرأ” and the **differences between**: “المراء”, “الإنسان”, “الرجل”, and “الشخص”. Although in English **tongue** the word “one” may stand for an acceptable approximation for “المراء”, the **Lexicon** explains why we **cannot** use this apparently such acceptable approximation! As “المراء” = المروءة هي كمال الرجولة = “المراء”, see اللسان, So “المراء” = mature/ perfect manliness-possessor.

<sup>2</sup> The word “وعى” has a **double** meaning: (1) **cognized** and (2) **retained**! In this context **both** apply!

<sup>3</sup> That is **verbatim**.

<sup>4</sup> *Feqh* is an Arabic word that does **not** have English equivalent. It means (1) the **understanding** of the *Sharey'ah* Laws, and the capacity to **discover** and **derive newer meanings** and **applications** beyond the apparent textual meaning/meanings; (2) **intensive** and **extensive** knowledge of Islam.

<sup>5</sup> The word is “خيرة” translated as “choice-she,<sup>v</sup>” feminized! Clearly “choice” in English is *neutral*, and in Arabic could be *masculine* or *feminine*, as such femininity is “مجازي” = *figurative*. However, the word “خيرة” is “مصدر” = “infinitive noun,” used for *strengthening* the idea that a Muslim *must/should not choose* other than what Allah or His Messenger *chose* for him/ her.

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

[الأحزاب: ٧١]

"... and whoever [*he*] obeys Allah and His Messenger then..."  
*qad (already and affirmatively) [he] won a great win.*" (S33:71)

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾

[الجن: ٢٣]

"...and whoever [*he*] disobeys Allah and His messenger, verily  
 for him (*is*) Hell's<sup>w</sup> fire,<sup>w</sup> immortals they<sup>z</sup> (*are*) in it<sup>w</sup> ever." (S72:23).



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### "تنبيه"

إعلم أيها القارئ العزيز: أنَّ نص القرآن وصيغته هما في منتهى البلاغة ودقَّة البيان، فلا زيادة ولا نقص ولا مترادف في القرآن، وكل مفردة في القرآن لذاتها مقصودة؛ لتؤدِّي صورة معينة ومنشودة ولا بديل لها.

في نص القرآن وصيغته يكمن كنزه الأكبر، ومعجزته العظمى والدائمة، وبناء على هذا؛ فلنصه وصيغته قدسية فريدة. وهو لكل البشرية، وعليه لا بد من ترجمته، ترجمة دقيقة النص والصيغة وخالية الدنيَّة<sup>(١)</sup>، لمنع النقص والزيادة والتحوير، الآفات الملازمة حتماً لـ "الترجمة بالمعنى"، كما هو الحال بالنسبة لجميع "التراجم" المتداولة بين الناس منذ أمد طويل، والمعروفة بـ "ترجمة معاني القرآن".

هذا مع اجتهاد أصحابها، جزاهم الله خيراً وأثابهم بالحسنى. تلکم "التراجم" لم تقتيد بنص القرآن وصيغته، وبذلك أفقدته كنزه الأكبر ومعجزته العظمى والدائمة. إذاً هي لا تصلح البتة، جملة وتفصيلاً، إذ يكاد يصعب إيجاد جملة من كلمتين، في أيٍّ منها، تطابق النص الكريم، إضافة لكثرة الأخطاء القائلة التي تعمّها.

إنّ في نص القرآن وصيغته يكمن العجب العجائب، حيث فيه البلاغة والبيان والكناية والمجاز. الإعجاز اللغوي المنقطع النظير في كل زمان. الإعجاز العلمي في مختلف المجالات ولكل التطوّرات.

فيه المعجزات التي تظهر مع تطوّر العلوم وتقدم العصور. وهو حَمَال للمعاني المتعددة والمرامي الظاهرة والخفية. القرآن محكم البنيان<sup>(٢)</sup> (لا البناء، كما قد يبدو للبعض) في إجماله ودقيق الدلالات في تفصيله. فيه التقديم والتأخير، الذي بدوره يؤدي إلى اختلاف المعاني والمرامي، المستوخاة من ذوي الأبواب. مثلاً: ﴿لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا﴾ [البقرة: ٢٦٤] و﴿لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ﴾ [إبراهيم: ١٨] . أو ﴿مَوَآخِرَ فِيهِ﴾ [التحل: ١٤] و﴿فِيهِ مَوَآخِرَ﴾ [فاطر: ١٢] .

من كلماته تؤخذ العقائد وتبنى الأحكام. نظمه يدر بالمعاني والمزيد. ترجمته بـ "المعنى" مخلّة بنصه المحفوظ ﴿وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر: ٩]، ومفسدة لمعانيه الدقيقة ومراميه المنشودة؛ نعم، ترجمته بـ "المعنى" ليست لا تصلح فقط، بل ينبغي أن لا تكون أبداً. ولكن، كما يقال: الله المستعان. المترجم / تم بفضل الله وهدايته / فالحمد والشكر له.



(١) أي: الخصلة المذمومة، من كلمة قالها الفاروق عمر بن الخطاب: "علام نعطي الدنيَّة في ديننا"، حديث الحديبية. راجع لسان العرب.  
(٢) البنيان: هو ما كمل بناءه فهو لا يتبدل، مثل: "البنيان المرصوص". أما البناء هو الذي يُبنى، أي: في مراحل التطور، مثل: "السماء بناءً"، فالسماء في توسُّع دائم.



**By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The Multitudinous Mercy Giver*)**  
**Annotation.**

Dear reader: let it be known to you that the diction of The Qur'aan is phrased in *ultimate precision and exactitude*. Each word in it is *intended for itself* to convey a *specific-message*. It does *not* have word-deficits or word-surpluses *nor* does it have synonyms. It is sacred and unique. It is for the *entire humanity*. So its translation is a *must* and must be *verbatim or transliteration, in order to be taintless and faithful.*

All “translations” in circulation since a long time ago, known as “Translation of The Meanings of The Qur'aan,” with due respect to their authors, are *absolutely unfit* to convey its *precision and exactitude*, in whole or in details. It is *difficult*, if not impossible, to find a sentence of *two words* in *any* of them *exactly corresponding* to the text of The Qur'aan. This is in addition to unfortunately very, very many *fatal flaws ubiquitous* in all of them.

All that, because such “translations” have *not abided by* its *verbatim* text, and so had *deprived* it of its *biggest treasure* and *greatest mother of marvels*. In its *verbatim* or *transliteration* are: eloquence and elucidation, metonymy and figuration, and above all *linguistic inimitability*, as it is *unmatchable* in all places and at all times. Also in its *verbatim* or *transliteration* latently-lie the *prodigious marvels* which emerge over-time, depending on the progress of the sciences and the advancement of epochal-eras vis.a.vis maturity of mankind. In it too is the wondrous scientific-nature in various disciplines and for all developments. It is a *multitudinous-carrier* of *direct meanings* and uttermost *implications*, i.e. the obvious as well as the latent. It is *perfect* in its construction as a whole and *meticulously precise* in its details. In it are the *precedences* and the *deferments*, which in turn give *different* immediate meanings and *ultimate* denotative implications, expected from the intellects. From its words *sacrosanct* faiths are taken and the *religious* rules are derived. Its diction is *abundant* with meanings and the *augmentations* thereof. So its translation by “meaning” *detracts from* its text and *corrupts* its intended implications. Hence, its translation by “meaning” is not only *unfit* but *should never be*.

The Translator/by Allah's munificence & divine-guidance, praises & thanks to Allah.



نِدَاءُ



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### نداء إلى جميع المسلمين - خصوصاً العرب - منهم

الحمد لله والصلاة والسلام على رسوله المصطفى وعلى آله وصحبه وسلّم تسليماً كثيراً وبعد:

١- هذا نداء إلى جميع المسلمين، خصوصاً العرب منهم، أن هبوا وتعاونوا لخدمة كتاب الله، بترجمته إلى اللغات الحية، وعلى رأسها اللغة الإنكليزية، حيث أن جميع ما هو متداول ومعروف بـ "ترجمة معاني القرآن الكريم" لا يصلح، إذ يصعب إن لم يكن من المستحيل إيجاد جملة من كلمتين فأكثر في أيّ من تلكم "التراجم" تطابق النصّ الكريم، إذ أن فيها جميعاً، بغير عمد من مترجمي تلكم "التراجم"، ما لم يقله القرآن، وحذف ما يقوله القرآن. بل الأدهى والأمر أن فيها ما يناقض القرآن في القول والمعنى. (انظر الفقرات ١٥، ١٦، ١٧ و ١٨ فيما يلي لتبيان هذا القول).

٢- القرآن وصيغته تبيان لكل شيء في الوجود وصفته؛ علم ذلك من علمه وجهله من جهله. يقول الحق سبحانه وتعالى:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾ [النحل: ٨٩].

قف وتدبر: الكتاب تبياناً لكل شيء من قل إيمانه ووهن استنباطه قد لا يستوعب، بل لربما يستغرب ويعرض بالنسبة لنص هذه الآية الكريمة، كما تبين لي من بعض المسلمين. نعم؛ العرب والمسلمون حينما أخلصوا إيمانهم، واقتدوا بالقرآن المجيد والسنة المطهرة، وتبينانها في مختلف المجالات العلمية والعملية، كانت لهم الريادة في اكتشاف العلوم وسرائر الوجود وقيادة الحضارة الإنسانية. وعليه لا بد من إخلاص الإيمان بالقرآن المجيد والسنة المطهرة، والإهتمام بهما لاكتشاف الوجود وسرائره وللعودة لصدارة الحضارة الإنسانية.

القرآن هو الوثيقة الوحيدة على وجه الأرض المستعصية على الإفساد بجميع أوجهه، لأنه محفوظ، وحافظه هو منزله سبحانه وتعالى، حيث يقول جلّ من قال:

﴿وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر: ٩].

فالقرآن بمعطياته الجليلة وعطااته المدرارة على مر العصور وتطور العلوم، هو المرتكز الرئيس للتعامل مع كل ما في الوجود لخير الدنيا والآخرة معاً ولكل الناس، بل لكل ما في الوجود من جماد وحيوان وأقوال وأفعال، القرآن هو الكتاب الوحيد الذي لا تنقضي عجائبه، في مختلف المجالات، إلى أبد الدهر.



في القسم الثاني من المجلد الثاني من كتابي: **The Future World Order**، الموجه للعقلية الغربية ومن منطلقاتها، أوردت عشرات الأدلة العلمية المخبرية من القرآن المجيد في مختلف العلوم والمجالات تبرهن أن القرآن فعلاً كلام الله، ويستحيل أن يكون من صنع البشر. ودراسات الإعجاز العلمي في القرآن فيها ما يشفي الغليل، من حيث أن القرآن هو: ﴿تَبَيَّنَا لِكُلِّ شَيْءٍ﴾ وصدق الله العظيم، ومن أصدق منه قِيلاً. فهل يرعوي من قل إيمانهم فاستغربوا وأعرضوا، لريب في نفوسهم، عمّا في الآية الكريمة [النحل: ٨٩]، من أن القرآن هو حقّاً:

﴿تَبَيَّنَا لِكُلِّ شَيْءٍ﴾

فيا ترى، كتاب هذا شأنه ألا يجب أن يترجم بأقصى درجات الدقّة والإنقاف، أي بنصوصه وبصيغته، إذ أن تلكم النصوص والصيغ مقصودة بذاتها ولذاتها. إنّها لأبلغ بيان من خير بنيان أنزله العزيز الرحمن. (انظر الفقرات: ٣-١١ فيما يلي).

٣- وأيضاً يقول الحق سبحانه وتعالى:

﴿قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾ [الأعراف: ١٥٨].

واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله وصحبه وسلم تسليماً كثيراً، أن هذا الرسول هو لجميع الناس. وطبعاً جميع الناس لهم لغات مختلفة. والمسؤولية لإيصال رسالته ﷺ إلى جميع الناس، تقع عليه وعلى العرب المؤمنين؛ امتناناً واستجابةً لقوله سبحانه وتعالى:

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ﴾ [الزخرف: ٤٤].

هذه الآية الكريمة تقر حقيقتين واضحتين كالشمس الساطعة: (أ) تأكيد صريح أن القرآن هو "ذكر" أي شرف وصيت وعزة للرسول ﷺ ولقومه، (ب) "وسوف تسألون"، أي قد أنيطت بكم مسؤولية كبرى، جسيمة وعظيمة. (ج) أنه ﷺ وقومه سوف يسألون. فهو ﷺ بلا أي شك قد أدى الأمانة وبلغ الرسالة على أفضل وجه. أمّا قومه، في العصور الحديثة، فهذا شأن فيه قول بل أقوال.

٤- كذلك فإنّ الحق سبحانه وتعالى يأمر المسلمين مباشرة، الأمر الذي لا لبس فيه، إذ يقول عزّ من قال:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً مِّنَ رَبِّكَ فَاتَّقُوا اللَّهَ أَكْثَرَ مِنْكُمْ إِتَّقُوا اللَّهَ أَكْثَرَ مِنْكُمْ إِتَّقُوا اللَّهَ أَكْثَرَ مِنْكُمْ إِتَّقُوا اللَّهَ أَكْثَرَ مِنْكُمْ﴾ (الحشر: ٧)

ذلك لأن أقوال وأفعال الرسول صلى الله عليه وآله وسلم تسليماً كثيراً هما الاستكمال والتفسير للقرآن ورسالته.

٥ - وعليه فلا بد من الاهتداء بالقرآن، لاكتشاف الوجود وسرائره، ولصدارة الحضارة للناس، الذين لهم لغات مختلفة، كما أسلفنا، ولا بد من ترجمة نصية دقيقة ومتقنة للقرآن المجيد، ليتسنى لكل من يهّمه الأمر معرفة ماذا يقول القرآن في كل ما يقوله القرآن بالضبط وبمنتهى الدقة والبيان. والقرآن متقن الدقة وثابت النص والصيغة ومقتضياتهما، وحمّال للمعاني التراكمية والمتجددة لكل الأزمنة والعصور وتطوّر العلوم. وتلكم الصفات من إعجاز القرآن والبرهان أنّه حقّاً كلام الله.

٦ - الترجمة لغة هي: (أ) تفسير لكلام؛ (ب) أو نقل دقيق وأمين لكلام من لغة إلى أخرى؛ (ج) أو تدوين لسيرة ذاتية. فالترجمة ك الصلاة. "الصلاة" لغة تعني الدعاء، أو مكان الصلاة (لهدّمت صلوات، أي أماكن العبادة = الكنائس)؛ بينما شرعاً تعني الوضوء أو الاغتسال ثم الدخول فيها بـ "الله أكبر" فأداء أركانها وواجباتها، ثم الخروج منها بـ "السلام عليكم ورحمة الله". فحديثاً الترجمة ينبغي انصرافها لـ (ب)، كما تنصرف الصلاة غالباً للمعنى الشرعي.

٧ - أيضاً هنالك الحديث الشريف الصحيح الذي يقول:

«نصّر الله امرءاً سمع مقالتي فوعاها، ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه». «فوعاها ثم نقلها كما سمعها...» أي فهمها واستوعبها أي: حفظها في وعيه أي عقله؛ «ثم نقلها كما سمعها»، أي بلا زيادة ولا إنقاص ولا تحوير [أي: تغيير] لنصها وصيغتها. في هذا الصدد جدير بنا أن نتذكّر حديث النوم الذي علمه المصطفى ﷺ لأحد الصحابة والذي فيه: «...ونبيك الذي أرسلت»؛ ولما أعاد الصحابي الحديث للتأكد من صيغته وحفظه، قال: «...ورسولك الذي أرسلت»؛ فصحه المصطفى ﷺ بأن قال للصحابي: «...ونبيك الذي أرسلت». وهذا حديث صحيح في البخاري برقم: (٢٤٧). الشاهد هنا: أن النص والصيغة هما من الأهمية الكبرى بالنسبة للحديث، وهما للقرآن أهم وأكبر. فلا بد من أن نرعوي ونعود للحق والصواب، أي: نلتزم بالصيغة والنص كما وردا.

٨ - فإذا كان النص والصيغة بالنسبة للحديث هما بتلك المنزلة المهمّة والمكانة العليّة، وذلك حقّ كله، فكلام الله أحق وأولى. أي: لا بد من نقل كلام الله الى الآخرين بلا زيادة ولا إنقاص ولا تحوير لنصوصه وصيغته. ذلك أنّ تلكم النصوص والصيغ للقرآن مقصودة لذاتها وبذاتها، وعليه فلا بد من نقلها الى الآخرين بأقصى درجات الدقة والإتقان، قدر الإمكان، وإلا، - لا سمح الله - أننا لا نمثّل للحديث أعلاه، (٧-).

٩ - فمن هذا المنطلق، وبعد عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقني الله لتحقيق أول ترجمة فريدة، من حيث نصية العرض وأمانة النقل ودقة الترجمة وكلّ ما يترتب

عليها، توافقاً لنصوص القرآن وصيغته، دون زيادة ولا إنقاص ولا تحوير لأي جزئية من القرآن المجيد. أحمد الله وأشكره على ذلك. (راجع الملاحظة ٦ في نهاية هذا المقال).

١٠- ذاك من جهة، ومن أخرى فكتابٌ ذلك شأنه من المكانة العلية، وحفظه بالمشيئة الربانية، والشاهد من حرص المصطفى ﷺ، على النص وصيغته، ونقلهما كما هما، وبمنتهى الدقة والإتقان، ألا يفرض ذلك على كل مسلم أن ياتمر ويرعوي بتطبيق كل ما جاء في ٧ أعلاه؟ حيث غير ذلك حتماً إنقاص غير مقصود من شأن أعظم وأقدس وأصح كتاب على وجه الأرض لصالح الدنيا والآخرة للبشرية بل لكل ما في الكون وشأنه، عملاً وتقويماً عند اللزوم.

١١- بعد أحداث الحادي عشر من سبتمبر (٢٠٠١م) وفُورَ اكتشافي، الذي حقاً أذهلني آنذاك، والذي مفاده أنه لا توجد ترجمة نصية ودقيقة للقرآن المجيد في اللغة الإنكليزية ولا في أي لغة أخرى البتة. وبعد تردد وتفكير عميق، قررت مستعيناً بالله ومعتمداً عليه سبحانه أولاً، وملتمساً العون ممن يستطيع بنفسه أو بمعرفته لغيره أن يعينني أو يتعاون معي في إيجاد الترجمة المنشودة، أي: الدقيقة نصاً وصيغةً لكتاب الله باللغة الإنكليزية، لعل وعسى أن تكون تلك الترجمة المرجع والأساس لترجمات آخر تتوالى تترى، إن شاء الله، في جميع اللغات، خصوصاً الحية منها.

١٢- خلال الثلاثة القرون الماضية صارت اللغة الإنكليزية أكثر لغات العالم تداولاً في جميع القارات، وعليه كان على المسلمين، والعرب منهم خاصة، المبادرة بترجمة القرآن والحديث الصحيح /الحسن إلى الإنكليزية ترجمة دقيقة النص والصيغة، أي: بلا زيادة ولا إنقاص ولا تحوير (أي تغيير) لنصوص وصيغ القرآن والحديث الصحيح/الحسن. وبما أن نصوص القرآن وصيغته مقصودة بذاتها ولذاتها وهي في منتهى البلاغة ودقة البيان والإتقان، خصوصاً فيما يتعلق في التعبير بما قل ودل، وبرسم الصورة والمعنى نصاً أو ضمناً أو تلميحاً أو كناية. وكذلك بالنسبة للحديث الصحيح/الحسن. أي: لا بد من ترجمتهما ترجمة دقيقة وأمانة نصاً وصيغة، لإيصال المأمور / المرجو بهما ومنهما.

١٣- إن من يتشرف بترجمة القرآن المجيد أو الحديث الشريف لا يحق له، كائناً من كان، أن يزيد أو ينقص أو يحور أي جزئية منهما. الأمر المشين أنه لا توجد ترجمة نصية، دقيقة وأمانة للقرآن المجيد، حتى الآن؛ أنظر الفقرة ١٥ فيما يلي. ويا للأسف الشديد كذلك لا توجد ترجمة نصية، دقيقة وأمانة للأحاديث الصحيحة/الحسنة.

١٤- أ- يعلم جميع العارفين أن "الترجمات" الإنكليزية المتداولة، المعروفة بـ "ترجمة معاني القرآن" جميعها، مع اجتهاد أصحابها، جزأهم الله خيراً وأثابهم بالحسنى، لا تصلح، جملة وتفصيلاً. لماذا؟ سألين فيما يلي بعد قليل إن شاء الله.

في العصر الحديث ، ترجمة القرآن لابد أن تكون: نقل كلام القرآن نصاً وصيغةً بدقة وأمانة إلى أي لغة أخرى . الدقة والأمانة ، أي: التقيد والالتزام بالنص وصيغته من العربية إلى اللغة المنقول إليها ، وذلك أمانة للترجمة ولخطر ما يترتب عليها ، خصوصاً بالنسبة للقرآن والحديث الصحيح /الحسن؛ إذ عليهما تبنى العقائد والأحكام . وحيث أنّ تلکم "الترجمات" لم تتقيد بالنص الكريم وصيغته كما يجب ، وحتماً لازم ذلك تعويضاً بحذف كلمة وكلمات مما جاء في القرآن وإضافة كلمة وكلمات بما لم يرد فيه ، وتحوير كلمة وكلمات بما لا يتلائم معه ، بل أبعد من ذلك ؛ أتت بنقيض ما يقوله القرآن . مثلاً عندما استبدلت (كلها جميعاً) كلمة "نعم" في محل كلمة "بلى" ، أينما وجدت كلمة "بلى" في القرآن . وبذلك طبعاً دون قصد أفسدوا بل نقضوا المعنى المراد . مثلاً: في الآية ١٧٢ من الأعراف: ﴿ أَلَسْتُ بِرَبِّكُمْ ﴾ ، قَالُوا بَلَىٰ . تلکم "الترجمات" تقول: "ألست بربكم ، قالوا نعم" . (نستغفرالله عن ذلك الكفر غير المقصود) . حيث أن "بلى" و"نعم" ليستا بنفس المعنى ، ولا هما من المترادفات . علماً أنني من الذين يجزمون أن ليس في القرآن مترادف البتة . وكل كلمة في القرآن لها ذاتية خاصة ولا بديل لها ، لرسم الصورة وإجلال المعنى المراد .

ب- ومثلاً آخر: ترجموا كلمة "آية" بـ "verse" . إنّ كلمة "آية" تعني: الجملة من القرآن ، أو المعجزة ، أو الشيء المبهر الذي لا يكاد له نظير ، أو البرهان ، أو العلامة المبيّنة . وكلمة "verse" تعني جملة من "الكتاب المقدس" ، أو بيتاً من الشعر أو شطراً منه . فكيف يتأتى لعربي مسلم يعلم علم اليقين أنّ الآية لا تمت لـ "الكتاب المقدس" بشيء ، لا من قريب ولا من بعيد . وكذلك "الآية" ليست بشعر ولا بشرط منه . فكيف به ينحرف مع التّيار ويقول بكلمة "verse" قاصداً "آية" ، تا ركاً بذلك تلکم المعاني الجميلة السّامية والمرامي العليّة والموحية لكلمة "آية" ؟ إنّ ذلك فعلاً لعجب عجاب ممن ينطقون العربية وافترض العلم بها وتطبيقها كما يلزم .

ج- أمّا التقيد بنصوص الأفعال والأسماء والأحرف والصفات في تلکم "الترجمات" كلها فحدث ولا حرج . إنّ استعمال القرآن الكريم للأحرف بالذّات ، له دقة حاسمة ودلالات جازمة . و"ترجماتهم" شيء يؤسف له حقاً . فمثلاً: "إلى شياطينهم" ترجمت: "مع شياطينهم" والبون شاسع بين هذه وتلك . وقس على ذلك الكثير ، الكثير ، بل الكل تقريباً . بما أنّ تلکم "التراجم" لم تتقيد بالنصوص ولا بصيغها ، إذاً هي ليست بالترجمات الحقّة ، بل هي أقرب ما تكون إلى التفاسير الميسورة ، وليس الميسرة . لأنها الموجودة فقط ، والتي تشينها شوائب كثيرة من الأخطاء الفظيعة بل المفسدة . لا شك أن الذين قاموا بتلکم "الترجمات" اجتهدوا ما وسّعهم اجتهداهم ، جزاهم الله خيراً وأثابهم بالحسنى . وعلينا الدعاء لهم لاجتهادهم وحسن نواياهم . لكن الحق لابد أن يحق ، أي: لابد من تصويب العمل لأجل العقيدة ولأقدس وأعظم وأصح كتاب على وجه الأرض إطلاقاً: (القرآن المجيد) .



١٥- أنك تكاد لا تجد في أي من تلكم "الترجمات" جملة واحدة من كلمتين فأكثر تطابق ترجمتها النص القرآني المجيد، من حيث: صيغة النَّص، الفعل (المبني للمجهول/ للمعلوم/ المتعدي/ اللازم)، الاسم، الحرف، الصفة، بل حتى المعنى، حيث تجد نقیض المعنى، كما في ١٤ أعلاه، وقس على ذلك الكثير والكثير، فلا حول ولا قوة إلا بالله.

١٦- وهذا الواقع المؤسف حقاً حدث لأن جُلَّ إن لم يكن كل أصحاب تلكم "الترجمات" ليسوا من ذوی اللسان العربي ونهجو نهجاً خاطئاً إن لم يكن فاسداً. والقلة، القلة منهم من ذوی اللسان العربي لم يوفق لأحسن من سواهم لأنهم نهجوا نهج من سبقهم. لذلك تجد "ترجماتهم" ليست بناقصة الدقة فحسب بل إنها كثيراً ما تحيد عن النص الكريم؛ وذلك (طبعاً) بغير عمد من المترجم؛ إذ لا يمكن أن يتصور أن يتعمد الخطأ من يتشرف بترجمة القرآن المجيد، مثلاً أن يقول: "كتاب لا شك فيه" بدلاً من "كتاب لا ريب فيه" أو أن يقول: "ربنا إقبل منا" بدلاً من: "ربنا تقبل منا" أو أن يقول: "يذبحون أبناءكم" بدلاً من: "يذبحون أبناءكم" أو أن يترجم "وأنتم الأعلون"، بـ "ينبغي أن تكسبوا السيادة عليهم". أو "وجعلنا بينهما زرعاً" بـ "وأجلسنا بينهم حرثاً"، لاحظ التعابير: "أجلسنا"، "بينهم"، "حرثاً". بل أدهى من ذلك "وضعنا بينهم حقول ذرة"، كما هو في بعض تلكم "الترجمات". والكل لم يوفق لأحسن مما ذكر. عفا الله عنا عنهم وأثابنا وإياهم بالحسنى، على اجتهداهم.

١٧- أ- أنه حقاً لمن المؤسف للإنسان، وصدقاً لمن المخجل للمسلم، وقطعاً لمن المعيب، إن لم يكن الأثيم، للعربي المسلم أن يعيش هذه الحقبة الزمنية التي نحن فيها، وخلال الثلاثة القرون الماضية حيث اللغة الإنكليزية هي لغة التخاطب بين أكثر أهل المعمورة، وإنك لا تجد ترجمة دقيقة النص والصيغة لكتاب الله المجيد بين "الترجمات" المتداولة عند الناس حتى الآن، انظر الفقرة ٨ أعلاه.

ب- نعم مؤسف للإنسان أن يغيب عنه أضخم كنز فيه خير الدنيا والآخرة، لكل الناس، ومخجل للمسلم أنه يعلم عن هذا الكنز وقد توانى في إظهاره ومشاركة غير المسلمين بما فيه من الخير؛ ومعيب كل العيب، إن لم يكن الإثم كل الإثم، كما أسلفنا، للعربي المسلم الذي يقرأ في هذا الكتاب العظيم، خطاباً له وأمثاله:

﴿لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ﴾ [الأنبياء: ١٠].

أي: فيه عزكم، وشرفكم، ومقامكم بين الأمم. وجملة "أفلا تعقلون" إنكار توبيخي، كما يقول الإمام الألوسي رحمته الله، لحثهم على تدبر القرآن ومقتضيات هذا التدبر. أي: كيف بكم أيها العرب الذين آمنوا بالإسلام لا تهّبون نشاطاً في نشر كتاب الله لغير العرب بلغاتهم وإفهامهم بكنوزه وخيراته وبما هم يعقلون ويثمنون؟ كيف وألف كيف يا مسلمي العرب؟



١٨- وهنا يبرز العديد من الأسئلة، منها: أين المسلمون في جميع أقطار الأرض من ترجمة دقيقة النص والصيغة لكتاب الله وأحاديث رسوله ﷺ؟ بل أخص من ذلك، أين العرب المؤمنون من قول الحق سبحانه:

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ﴾ [الزخرف: ٤٤] ؟

هذا وعد ووعد من الحق سبحانه وتعالى لهؤلاء المخاطبين. نعم وعد مكرر التأكيد منه سبحانه، ومن أصدق منه قيلاً، وكذلك هو وعيد ينبغي أن يصبك ناصية كل مخاطب ويهز فرائضه، ذلك لأن مخاطبه هو خالقه، ومُساَّله. كيف به لم يهبّ مسارعاً لجعل القرآن نصاً وصيغة ودون دَنيَّة<sup>(١)</sup> وبمنتهى الدقة والأمانة بين يدي مختلف الشعوب وبلغاتهم؟ وبما أن اللغة الإنكليزية هي أكثر اللغات تداولاً بين الناس خلال الثلاثة القرون الماضية، والحال كذلك بالنسبة للمستقبل القريب المنظور، فقد كان جدير بالمخاطبين أن يبادروا بتلك الترجمة للقرآن المجيد منذ أمد طويل، ولكنهم لم يفعلوا حتى الآن، الآن فقط أصبحت هكذا ترجمة في متناول الجميع، بإذن الله، انظر الفقرة ٨ أعلاه.

١٩- قبل أحداث سبتمبر (٢٠٠١م) كنت منغمساً في موضوع كتابي:

(The Future World Order)

الذي يبحث في الفلسفة والعلم والدين من منطلقات ومصادر العقلية الغربية أساساً. وبعد تلكم الأحداث، واكتشافي، كما ذكرت آنفاً، الذي حقاً أذهلني وخيب أمني وهو أنه لا توجد ترجمة نصية ودقيقة لكتاب الله في أي لغة وبالأذات الإنكليزية. من هنا توكلت على الله وعكفت على ترجمة دقيقة النص والصيغة، وخالية الدنية، إن شاء الله، لكتاب الله. والحمد لله على الفلاح. انظر الفقرة ٨ أعلاه.

٢٠- أ- عند ما شرعت في مشروع "الترجمة النصية" لكتاب الله، شعرت بأهمية هذه المهمة الكبرى والمسؤولية العظمى والفريدة الهولة. وعليه طبعاً بحثت جاداً، كما ذكرت آنفاً، ملتصقاً بالعون من الله أولاً ثم ممن يستطيع هو بنفسه أو بغيره، الإسهام في هذا المشروع الجليل. وقد نشرت ذلك في الإنترنت، وغيرها، وعليه ظننت أنني سأعمر بسيل من "المساهمات" من الكثيرين، بالغت والسمين. واحتياطاً نوهت لمن أراد المساهمة أن يطلع على مقالة وجيزة وضعتها في الإنترنت، حيث قلت في تلك المقالة الآتي، "أخي المشارك/المشاركة إن كنت/كنتِ تميز/تميزين الفرق بين الآتي من الأقوال:

(١) أي: الخصلة المذمومة، من كلمة قالها الفاروق عمر بن الخطاب: "علام نعطي الدنية في ديننا"، حديث الحديبية. راجع "لسان العرب".

(٢٠-أ-١) الأب والوالد والأم والوالدة والإبن والولد وَيَذْبَحُونَ وَيُذَبِّحُونَ ويقبل ويتقبل .  
 (٢٠-أ-٢) ﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا﴾ . (٢٠-أ-٣) ﴿وَهَذَا لِسَانٌ عَرَبِيٌّ﴾ . (٢٠-أ-٤)  
 ﴿وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾ .

(٢٠-أ-٥) وطبعاً هنالك المعنى الشرعى للكلمة في القرآن المجيد، انظر الفقرة ٢٣- د فيما يلي:  
 ب- فإن كنت/ كنتِ تميّز/ تميّزين الفروقات الدقيقة فيما ذكر أعلاه، فلا تبخل/تبخلي علينا بعلمك وفضلك .

إن كلّ واحد من (٢٠-أ-١) و(٢٠-أ-٢) و(٢٠-أ-٣) و(٢٠-أ-٤) و(٢٠-أ-٥) يشكل مبدءاً بذاته لترجمة كتاب الله . فكل كلمة أو جملة في كتاب الله يجب أن تترجم في ضوء هذا المبدء أو ذاك، أي هل الكلمة أو الجملة ينبغي أن تفهم على أنها: أولاً "قرآناً عربياً"، أو ثانياً "لسان عربي" أم ثالثاً "حكماً عربياً" أو رابعاً هناك حكم شرعي يحتم فهماً معيناً لتلك الكلمة أو ذلك التعبير . والحكم الشرعي هو الأساس وعليه المدار .

ج- وطبعاً للوصول إلى الحكم الصحيح في كل ما ذكر، لابدّ من الرجوع إلى كتب اللغة: الصرف والنحو، قواميس العربية المختلفة، معاجم التراكيب والأمثال، إعراب القرآن، وطبعاً كتب تفاسير القرآن العديدة، كل واحد منها فيه تفسير من زاوية أو زوايا معينة، والقرآن الكريم يمد الكلّ غدقاً معيناً . والكل يغترف منه على حسب طاقته وبما آتاه الله من الفهم وقوة الاستنباط وطاقته البيان .

٢١- أ- إذاً الترجمة الدقيقة للنص والصيغة، تحتم التقيد بما ذكر أعلاه، تقيداً صارماً . كيف لا، ونحن بصدد كتاب الله، الذي لا يأتيه الباطل من بين يديه ولا من خلفه، والذي حفظه منزله، وفيه الأمر والنهي لشؤون الدنيا والآخرة على أسس علمية سليمة ومنطقية حكيمة، وفوق هذا وذاك، إنّه لشريعة ربّانية من لدن العزيز الحكيم . فلا يجوز الإنقاص ولا الزيادة ولا التحوير في نصوصه وصيغه، ولا حتى بالقليل . ولأنّ كل مفرداته وصيغه مقصودة بذاتها ولذاتها، فلا محيص من الإلتزام كل الإلتزام بذلك، أمانة للنقل، وحفاظاً على عظم المسؤولية، وبغية الحصول على معانيه ومرامي، التي هي دوماً متجددة لمن يتدبّر ويرعوي . ذلك لأننا بصدد كلام رب العالمين، ثابت النص والصيغة والحّمّال لمختلف المعاني لكل العصور وتطور العلوم إلى يوم الدين .

ب- ولتحقيق ما ذكر أعلاه، هناك أربعة مبادئ رئيسة وفروع ثلاثة لها، هي بمثابة نتائج طبيعية ومنطقية لتلك المبادئ، أيضاً لا بد من التقيد بتلكم الفروع لترجمة القرآن المجيد أو الحديث الصحيح/الحسن .

ج- فالمبادئ الأربعة هي:

(١). مبدأ ﴿إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا﴾ [الزخرف: ٣] أي: أن كل كلمة في القرآن الكريم لها مفهوم معين بالنسبة للعرب. فعند الزوم ينبغي الرجوع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك.

(٢). مبدأ ﴿وَهَذَا لِسَانٌ عَرَبِيٌّ﴾ [النحل: ١٠٣] "اللسان العربي" هو: أن تضع كلمة عربية مع أخرى عربية والمعنى يكون ليس هذه ولا تلك. فمثلاً: "إبن السبيل". فإبن السبيل ليس بإبن وليس بالسبيل. "إبن السبيل" هو: المسافر. ومثلاً آخر: "يأكل لحم أخيه ميتاً" يعني: يغتابه. فليس هناك أكل ولا لحم لأخ ميت، بالمعنى الحرفي/المعجمي/القاموسي لكل كلمة. وهنا يرجع إلى معاجم التراكيب والعبارات والإصطلاحات. القرآن المجيد فيه الكثير والكثير من اللسان العربي.

(٣). مبدأ ﴿وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾<sup>(١)</sup> [الرعد: ٣٧] "حكماً عربياً" أي: أن نظم القرآن وسياقه يتطابق مع قوانين الصرف والنحو للغة العرب. فمثلاً: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: ٥٦]، ﴿تِلْكَ أَلُسُلُ﴾ [البقرة: ٢٥٣]، ﴿لَعَلَّ السَّاعَةَ قَرِيبٌ﴾ [الشورى: ١٧]. فبالنسبة لـ "يعبدون"، أين ضمير المتحدّث، وهو الـ "ي"؟ الجواب هو: الـ "ن" في "يعبدون" تسمى نون الوقاية أو العماد، حيث لا يُستغنى عنها، ووجودها يعني حذف الـ "ي" كضمير للمتكلم. أمّا "تلك الرسل" فكلمة "تلك" هي إشارة للمؤنث، وكلمة "الرسل" مذكر، فكيف بكلمة "تلك" يشار بها إلى المذكر؟ الجواب: نعم، لأنّ كلمة "الرسل" هي جمع تكسير، فيشار للرسل بـ "تلك". أمّا بالنسبة لـ "لعل الساعة قريب" بدلاً من "لعل الساعة قريبة" ذلك لأن المرمى المقصود هو: البعث أو وقت الساعة أو وقوع الساعة. وكل من البعث والوقت والوقوع مذكر. ولمعرفة كل ما ذكر في هذا الصدد ينبغي الرجوع إلى كتب إعراب القرآن وأمثاله، كـ "الدّر المصون" لـ: الحلبي، مثلاً.

(٤). مبدأ المعنى الشرعي للكلمة، هذا هو المرتكز الرئيس، إذ عليه المدار والتكريس؛ وعليه بُنيت العقيدة والأحكام في الإسلام؛ ومنه انبثقت المفاهيم الإسلامية لهدي الناس أجمعين لعبادة رب العالمين، من منبعيها العلّيين، القرآن المجيد والسنة المطهّرة. ذلك لأنّ المصطفى ﷺ، قال: «أوتيت القرآن ومثله معه» (انظر: مشكاة المصابيح، تحقيق الشيخ الألباني، حديث رقم: ١٦٣). فهو الصادق الأمين حتى ما قبل النبوة، وبعدها، فالحق سبحانه وتعالى يقول بأنّه: ﴿لا ينطق عن الهوى إن هو إلاّ وحي يوحى﴾ [النجم: ٣-٤]. فمثلاً: الصلاة لغة تعني الدعاء أو مكان الصلاة، أما شرعاً فهي الاغتسال أو الوضوء والدخول فيها بتكبيرة الإحرام، فأداء واجباتها وأركانها، ثم الخروج منها بـ: "السلام عليكم ورحمة الله"

(١) انظر إلى القاموس الملحق بهذه الترجمة النّصية للقرآن المجيد لمزيد من التوضيح لمعنى "حكماً عربياً".

ومثلاً آخر، الحديث الشريف: «انصر أخاك ظالماً أو مظلوماً» من الواضح جداً نصرة الأخ مظلوماً، أمّا كيف بنصرته ظالماً فغير واضح من الوهلة الأولى. غير أنّ الأمر يتضح جلياً عند العلم أنّ الحديث الشريف قد قعد لمفاهيم جديدة وكرّس لمبادئ إسلامية قيّمة. فمن المفاهيم الجديدة: أولاً: أنّ "الأخ" هو كل من شهد أنّ لا إله إلا الله وأنّ محمداً رسول الله. وثانياً: تنصر "أخاك ظالماً" أي: أن تمنعه من أن يظلم بداية، كما أفصح بذلك المصطفى ﷺ.

يا الله، سبحان من علّم الإنسان ما لم يعلم، هنا تتجلى العناية الربّانية في السمو به المفردات والعبارات الشرعية إلى المراتب العلية وإلضفاء عليها بتلك المعاني الرائعة، المؤثرة والجليلة.

يا لجلال وعظمة تلك المفاهيم الجديدة وترسيخ الحق والعدل والمساواة، أسس لحياة وعيش كريمين، من منبع ربّاني مجيد أو حديث شريف صحيح. إنّ الأساس لكل ما في القرآن هو المعنى الشرعي أولاً، حيث إنّ الأساس والمرتكز الرئيس، لكل الأحكام ورسالة الإسلام، التي عرّفها القرآن تبياناً، وفصلتها السنّة بلاغاً. وفي وجيز من القول: هي السّلم والتّسالم والعيش والتّعايش، والعون والتعاون والرحمة والتراحم والسّماحة والتّسامح، والأخوة والتّأخي، والعفو والغفران والفهم والتفاهم بين البشر وكل ما في الوجود، وسمو الأخلاق وإكرام الضيف وحماية الجار، والصدق والأمانة، والوفاء بالعقود وبحقوق الوالدين والأقربين، ولا إكراه في الدين، ولکم دینکم ولي دین، حيث ضمان مطلق للحرية الشخصية التي لا تقيدوها إلّا قيود الأوامر والنواهي الربّانية من لدن العزيز الحكيم. كل ذلك على ضوء المنطق السليم والرّؤية السّوية.

والقول الفصل: أنّ كل ما في القرآن هو الإسلام وتعاليمه، أمراً أو نهياً أو سكوتاً في غير نسيان، بل فسحة لما يتعارف عليه النّاس بلا ضرر ولا ضرار. والكلام عن عظمة القرآن لهدي العباد فعلاً لعجب عجاب. فهو ﴿بَيِّنَاتٌ لِّكُلِّ شَيْءٍ﴾ [النحل: ٨٩]، وهو ﴿يَهْدِي لِّلَّتِي هِيَ أَقْوَمُ﴾ [الإسراء: ٩]، وهو الذي «لا تنقضي عجائبه إلى يوم الدين»، كما جاء في بعض أقوال السلف الصالح. فالحمد لله الذي هدانا لهذا الدين وقرّأه وسنّته وما كنا لنهتدي لولا أن هدانا الله. فالحمد والشكر له أولاً وأخيراً.

ول الفهم الشرعي الصحيح لا بد من الرجوع إلى كتب الحديث الصحيح/الحسن وجمع من التفاسير المعتمدة، كل يفسّر من وجهة معينة، ولا ضير، إذ كل يفسّر في عصره بقدر ما آتاه الله من الفهم والعلم والتجربة وقوة الاستنباط والبيان. الشرط الالتزام بما جاء في القرآن المجيد والسنّة الصحيحة. وكل منهما معين لا ينضب، يمد المستمد غداً.

٢٢- أمّا الفروع الثلاثة، التي لا تنفك عن تلكم المبادئ، حيث هي نتائج طبيعية ومنطقية لها، فهي الآتي:

(٢٢-أ) أكلنزة الكلمة. اللغة العربية بطبيعتها بنائية منطقية، أي أنّك في الأغلب تبني الكلمة ومشتقاتها على أساس منطقي حكيم، على خلاف اللغة الإنكليزية، التي في غالبها صماء،



أي بلا جذور قابلة للتصريف واشتقاق الفعل المناسب والإسم المطلوب. ففي الإنكليزية من الصعب إيجاد إسم الفاعل ومن الأصعب جداً إيجاد إسم المفعول. أمّا في العربية فيسهل اشتقاق إسم المفعول به والمفعول فيه والمفعول معه والمفعول لأجله وقس على ذلك. كذلك فإن اللغة العربية غنية جداً بالمفردات الدقيقة، التي تصور المقصود بدقة متناهية، خصوصاً بالنسبة لمفردات القرآن، التي غير اللبيب يرى بعضها من المترادف وليس الأمر كذلك، إذ لا مترادف في القرآن. فعند الترجمة، كثيراً ما يواجه المترجم صعوبة، إن لم تكن إستحالة إيجاد المفردة المناسبة في الإنكليزية لما يقابلها في العربية. ففي حالة الإستحالة لا بد من أكلنزة الكلمة، أي أن تكتب الكلمة العربية بالأحرف الإنكليزية معكوفة وبين قوسين يشرح المقصود. مثلاً كلمة "بعل". لا توجد في الإنكليزية كلمة مقابلة. فإذا أردت أن تترجم: ﴿وَهَذَا بَعْلِي﴾. تقول:

*This (is) my ba'al (master/owner/husband)*<sup>(١)</sup>

وكلمة "is" غير موجودة في النص القرآني، فمن أين جئنا بها؟ جئنا بها لأن الصيغة السوية للجملة الإنكليزية لا تستقيم إلّا بها. وعليه فكلمة (is) وضعت بين قوسين وبأحرف معكوفة لتبيان أنّ كلّ ما هو معكوف وبين قوسين هو ليس بالضبط من النص القرآني، ولكن اقتضته سلامة النص في اللغة الإنكليزية (نحوياً) لنقل المعنى بسليم القول فحسب.

(٢٢- ب) تذكير وتأنيث الكلمة. في العربية كل إسم/فعل إمّا مذكر أو مؤنث. أمّا في الإنكليزية فالمفردة حيادية، أي لا مذكر ولا مؤنث، إلّا ما ندر بالنسبة لحفنة من الضمائر. فلتذكير وتأنيث الكلمة في الإنكليزية كي تحاكي مقابله في العربية لا بد من ترميز الكلمة الإنكليزية. مثلاً: الشجرة=tree<sup>w</sup>، والقلم=pen<sup>x</sup>. فكل كلمة إنكليزية عليها رمز "w" تكون لتأنيث الكلمة المعنية، وتذكير الكلمة يتم برمز "x" عليها. وهذا مهم عند ترجمة، مثلاً: ﴿لَعَلَّ السَّاعَةَ قَرِيبٌ﴾ [الشورى: ١٧] بدلاً من: لعل الساعة قريبة، كما قد يتبادر للذهن.

(٢٢- ج) تحديد الضمائر. كما ذكرنا آنفاً، في الإنكليزية المفردات حيادية. مثلاً كلمة: you، تصلح لأنت، وأنتم، وأنت، وأنتن. والمفردة في القرآن، الضمير وغيره، محدد وبمنتهى الدقة، أي: لا يمكن اللبس فيه. فمن أجل ذلك رمّزت الضمائر لتحديد هويتها من أول نظرة. فمثلاً: you<sup>s</sup>= أنت، و you<sup>f</sup>=أنتم، you<sup>y</sup>= أنت، you<sup>g</sup>= ضمير المخاطب المتصل، كأن تقول مثلاً: إنك= verily you<sup>g</sup>، أو الضمير المستتر، كما في: قل=let-say [you<sup>s</sup>]. وهكذا دواليك<sup>(٢)</sup> لمجموعة أخرى (٢٠) من مختلف الكلمات المرمّزة كفت لاكتناف كل ما يحتاج إليه لكامل ترجمة القرآن الكريم. وبما أنّ هذه الرموز تتكرر على صفحات هذه الترجمة فسرعان ما

(١) "نطلق على صنم كانت العرب تعبده في الجاهلية ba al و أحياناً كلمة "بعل".

(٢) انظر صفحة الكلمات المرمّزة الملحق بهذه الترجمة للإحاطة بجميع تلك الكلمات المرمّزة



يألفها، بل ويستحسنها القارىء، إن شاء الله، لجميل وظيفتها التي تزيل الالتباس وتحدد بوضوح ومن أول وهلة الأمر المعنى. فالحمد لله على هذا الابتكار الذي سوّى نقصاً في اللغة الإنكليزية، لتلائم وتحاكي النصوص القرآنية الكريمة. وهو أول قاموس من نوعه، فيما أعلم، يعتني بترميز الجنس والضمائر، وذلك من فضل الله سبحانه وتعالى، فالحمد لله والشكر له سبحانه وتعالى.

٢٣- أ- من المعروف بالبداهة والتجربة أنه لو نقل عن أحد ما قولاً بالمعنى، لربما أقام الدنيا هذا الأحد ولم يقعدّها، إذ أنّه لم يقل هذه الكلمة أوتلك بالذات. فكيف بنا أن نترجم كلام الله بـ "المعنى" ونقبل به؟ إنّ تعبير: "ترجمة معاني القرآن" فيه نظر. فكأن للقرآن معاني عدة، وهذه ترجمة لها كلّها. نعم للقرآن من المعاني ما لا يُحصى، حيث إنها دوماً تتراكم، ولكن هل تلك "الترجمة" أو ما يماثلها ترجمة لتلك المعاني؟ الجواب كالشمس الساطعة. إذ كيف يكون لها ذلك، وأساساً هي لم تنقيد بنصوص القرآن وصيغته، وزادت فيه وأنقصت منه وحوّرت، بل أدهى وأمر، دون قصد، جاءت بنقيض ما يقوله القرآن؟ (انظر الفقرة ١٥ أعلاه).

ب. الترجمة بالمعنى، لو افترضنا جدلاً صوابها، فإنّها تظل عالية النقص والدنيّة. ذلك أنّ نصّ وصيغة القرآن، كما ذكرنا آنفاً، حمّالان لمختلف المعاني على مرّ العصور وتطور العلوم إلى أبد الدهر. والترجمة بالمعنى تنقل واحداً من المعاني (على افتراض مخالفة التوفيق) بالنسبة للزمن والتطور العلمي حين اكتملت تلك الترجمة بالمعنى. علماً أنّ افتراض التوفيق بعيد المنال في واقع الأمر في أي وقت من الأوقات. هذا أولاً، وثانياً أين بقية المعاني المحتملة، بل الأكيدة لما يأتي من العصور والعلوم؟ وثالثاً أين هذا ممّا جاء في حديث الرسول ﷺ، في ٧ أعلاه؟ رابعاً أجدر بـ "الترجمة بالمعنى" أن تسمّى باسم آخر، مثلاً تفسير لبعض معاني القرآن، أو أي تعبير آخر غير "ترجمة" (انظره ج آنفاً) إذ أنّ هكذا ترجمة ليست حقاً الترجمة التي ينبغي أن تكون، وحتى لو "صدفة" (كما يقولون، ولست ممن يؤمن بـ "الصدفة"، إذ الكل بقدر) إنطبقت صحة تلك "الترجمة" بالنسبة لسيير اليسير من القرآن.

ج. الترجمة بالمعنى، كما ذكرنا آنفاً، لم تنقيد بالنص الكريم بعينه ولا بصيغته وهذا أمر مغلّ ولا يصلح. إنّ النصّ والصيغة في القرآن فيهما البلاغة والبيان والكناية والمجاز. فيهما الإعجاز اللغوي المنقطع النظير في كل زمان. وفيهما الإعجاز العلمي في مختلف المجالات ولكل التطوّرات. وهما حمّالان للمعاني المتعددة والمرامي الظاهرة والخفية على مرّ العصور وتطور العلوم. فالقرآن محكم البنيان في إجماله ودقيق الدلالات في تفصيله. وفيه التقديم والتأخير، الذي بدوره يؤدي إلى اختلاف المعاني والمرامي، المستوخاة من ذوي الأبواب. مثلاً: ﴿لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا﴾ [البقرة: ٢٦٤] و﴿لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ﴾ [إبراهيم: ١٨]. أو ﴿مَوَآخِرَ فِيهِ﴾ [التحل: ١٤] و﴿فِيهِ مَوَآخِرُ﴾ [فاطر: ١٢]. من كلماته تؤخذ العقائد وتبنى الأحكام.

نظمه فريد يدر بالمعاني والمزيد. ترجمته بـ "المعنى" مخلة بنصه المحفوظ ﴿وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر: ٩]؛ ومعانيه المطلوبة ولمراميه المنشودة. وعليه ترجمته بـ "المعنى" ليست فقط لا تصلح بل ينبغي أن لا تكون أبداً.

٢٤- الآن وبعد عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقني الله لتحقيق: "الترجمة النصية للقرآن المجيد"، أحمده وأشكره على ذلك، استغرق كل ذلك حوالي سبعاً من السنين؛ تخلل ذلك اتصالات شخصية بالهاتف وبغيره لجمع غفير من الأساتذة "المتخصصين" في أماكن عدة من هذا البلد والعالم، بما في ذلك الكثير من المراكز الإسلامية في الولايات المتحدة الأمريكية وأوروبا؛ تبين لي أن ذاك الاحتياط الآنف الذكر (٢١ أ- ب) لربما كان هو أحد الموانع، إن لم يكن هو المانع الرئيس، في عدم مساهمة أي إنسان البتة، إلا أحد أصدقائي، كان معي منذ البداية، إلى أول شروعي بالتنقيح الأول، جزاه الله خيراً. ومؤخراً أحد الأصدقاء، جزاه الله كل خير، أبدى بعض الملاحظات، التي كان لها طيب الأثر والإثراء على جزيئة هنا أو هناك من هذه الترجمة.

٢٥- بالإنكليزية لا تستطيع أن تقول مباشرة: صدق أو أحسن أو صبر أو استغفر، فلا بد من المداورة. المداورة أن تقول: الذي قال الصدق، أو الذي أحسن، أو الذي مارس الصبر، أو الذي طلب الغفران. وأيضاً فإن اللغة الإنكليزية فقيرة جداً في مفرداتها، بالنسبة للعربية، وعليه فدقة التصوير بالكلمة يكون في غاية الصعوبة، وهذا على نقيض العربية التي تتفاهم مفرداتها وتتعاظم معاني تلكم المفردات، وعليه دقة التصوير بالكلمة يكون سهل المنال، خصوصاً عند من آتاه الله قوة البيان.

٢٦- الكلمة (أو الحرف) بالنسبة للعربية، علماً أنها كثيراً ما تشارك أخواتها في المعاني العديدة، لكنّها هي وحدها ولا سواها التي ترسم وتؤدي المعنى والمرمى لما يراد. فمثلاً:

- أ. غاب = لم ير بالعين السويّة لأي سبب.
- ب. اختفى = لم ير بالعين السويّة من حيث إنه لا يعرف مكانه.
- ج. توارى = غاب الى الخلف عن حياء أو خجل.
- د. خنس = غاب عن ذلة وهوان.
- هـ. غرّب = غاب في مكان بعيد.
- و. استتر = غاب وراء حجاب خوفاً أو خجلاً.
- ز. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام.
- ح. أفلّ = غاب لمعانه أو غابت شهرته أو شأنه.

٢٧- وعليه فالكلمات (أو الأحرف) من الجملة هي بمثابة عناصر اللوحة الفنية العجيبة المُعجبة في إطار جميل. فلو استبدلت كلمة أو حرفاً بـ "مرادف" فلأحدثت خدشاً بليغاً في أحسن الأحوال، والحقيقة أنك لربما غيّرت المبنى وطبعاً المعنى والمرمى لما يراد. فالحذر الحذر في هذا الصدد. لذلك فإن ترجمة القرآن بـ "المعنى" مرة أخرى أقول: لا تصلح بل ينبغي أن لا تكون أبداً.

٢٨. إن هذه الترجمة (بأحدث تنقيحاتها ٥١) تحافظ على نصوص وصيغ القرآن السرمدية الصحة وتحاكيها أمانة ودقة، توافقاً وحیطة. فلا زيادة ولا إنقاص ولا تحوير لأي كلمة أو جملة في القرآن المجيد، فالحمد لله على ذلك. نعم هذه الترجمة الجديدة للقرآن المجيد إلى اللغة الإنكليزية هي حقاً، قطعاً وبلا جدال، تاريخية، وفريدة من نوعها، إذ لم يسبق لها مثيل أبداً، حيث إنها تختلف عن سواها جملة وتفصيلاً.

٢٩. وبهذا فإنني، مرة أخرى أجدد مطلبي لكل من لديه العلم والمقدرة بنفسه أو بغيره، أن يهب لمراجعة هذه الترجمة لإثرائها صحة ودقة، قدر الإمكان، وأنا على أتم الاستعداد بأن أدعو له بخالص الدعاء وبتعويض جهده ووقته بجزيل من المال حسبما يرى هو، إلى حد عشرة آلاف دولار أمريكي (سبعة وثلاثين ألف وخمسمئة من الريالات السعودية) للساعة الواحدة من وقته، شريطة أن عمله حقاً يثري هذه الترجمة صحة ودقة، على أسس وبراهين علمية، وليس من باب وجهات النظر.

٣٠. لقد آن أوان هذه الترجمة منذ أمد بعيد، لكن شاء الله أن لا تتم حتى الآن، ولكنها تمت والحمد لله وله الشكر والمنة، للنشر والانتشار بإذنه سبحانه وتعالى. وحيث إن القرآن الكريم انبثق أولاً من بلد مهبط الوحي، فإنني أرجو إن شاء الله أن يتم نشر وانتشار هذه الترجمة أولاً من بلد مهبط الوحي والقرآن وفي أقرب وقت. وحيث إن هذه الترجمة فريدة والأولى من نوعها ومن عمل رجل وفقه الله وأنمها من بلد مهبط الوحي والقرآن ولغته لغة القرآن، فإنني أدعو الله أن يتقبلها ويسر لها القبول والاستحسان عند أكثر الناس، وينفع بها الإسلام والمسلمين، بل الناس أجمعين، إن شاء الله، ويحقق كل الأرجية بخصوصها، بما في ذلك نشر وانتشارها بأحدث تنقيحاتها (التنقيح ٥١) أيضاً من بلد مهبط الوحي والقرآن، وعلى الله التكلان، إنه سميع مجيب.

٣١. وأخيراً أرجو من الله ثم ممن يستطيع أن يساهم بشكل أو بآخر في نشر وتوزيع هذه الترجمة خدمة لكتاب الله وخدمة للإسلام والمسلمين بل العالمين أجمعين، أن يسارع مساهماً في هذا الخير، بإذنه تعالى. والساعي في الخير كفاعله، كما هو معلوم لدى الجميع. فهبوا أيها الناس هبوا للسعي في هذا العمل المجيد لعلكم تفلحون.

وفقنا الله جميعاً لما فيه خير الإسلام والمسلمين ، بل العالمين أجمعين ، وإعلاء كلمة الحق ،  
وعلى رأس ذلك نشر وانتشار كتابه المجيد بكل اللغات وبترجمات نصية ، دقيقة وصحيحة ،  
والسلام عليكم ورحمة الله وبركاته . وآخر دعوانا أن الحمد لله رب العالمين .

حرر في: ٢٩/٠٨/١٤٣٠هـ والموافق ٢٠/٠٨/٢٠٠٩م

المترجم

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(٩٦٦٥٠٨٨٢٩٦٦٦)

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# تَمْهِيدُ

## Preface



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### تمهيد

لقد وفقني الله، أحمده وأشكره على ذلك، أن كتبت أكثر من ثلاثين مقالة/بحثاً كلها بصدد: الترجمة النصية للقرآن المجيد.

وجل إن لم تكن كل تلك المقالات/البحوث موجودة في الموقع الإلكتروني المذكور في الملاحظة رقم (٢) أدناه.

### \* الملاحظة (١):

عند البعض يوجد خلط أو سوء فهم أو كلاهما معاً بين نصوص وصيغ القرآن وبين ما هو أسلوب إعجازي، فريد، وقصري على القرآن المجيد ولا سواء. فشتان بين هذا وذاك. مغبة التلييك أو التخليط لهذين البينين المتميّزين؛ برز هذا الزعم الذي لا سند له من قرآن أو سنة أو قياس عليهما، والذي مفاده أنه من المستحيل ترجمة القرآن المجيد. والحق سبحانه وتعالى يقول:

﴿قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾ [البقرة: ١١١].

(أ). بكل تأكيد أن ترجمة القرآن المجيد مهمة جلية وهائلة، ومحفوفة بعوائق منيعة تكاد تستعصي على الحل. ولكن بالصبر والمثابرة والابتكار جميع العوائق مهما عظمت ممكن التغلب عليها. هذا بالنسبة لنصوص وصيغ الآيات بالأمر والنهي. كذلك بالنسبة لسرد الأنباء والقصص، جليّ وواضح كوضوح النصوص والصيغ.

تلكم النصوص والصيغ هي: عالية المقام وواضحة البيان وجليّة الإرشاد. نعم وضوحها كوضوح الشمس وسط الظهيرة في الجو الصافي. وهي جليّة (حقائقها يقينية) أيضاً. هذا من جهة النصوص والصيغ في القرآن المجيد. ولا جدال في ذلك البتة.

(ب). ومن جهة أخرى فإن أسلوب القرآن المجيد، بالإضافة إلى وضوح التعبير لنصوصه وصيغته ورسائل الأمر والنهي، وسرد الأنباء والقصص طبعاً أسلوب إعجازي، مميز، وفريد؛ أي: لا يحاكي ولا يماثل من كل وجه، خصوصاً بالنسبة للبلاغة والبيان والقافية والمغايرة، والأناقة والوقار والوقع في النفس، وطلاوة السرد. فهو أسلوب عجيب ومعجب، خلّاب، يأسر الألباب بالنسبة لأذن ولب من يجيد العربية. فمن المستحيل توريد هذا الأسلوب إلى أي لغة، وحتى إلى اللغة العربية ذاتها. لو كائنًا مَنْ كان حاول توريد هذا الأسلوب إلى العربية لما أفلح.

فأسلوب القرآن المجيد: ربّاني، إعجازي، مميّز، فريد، وقصري على القرآن المجيد، ولا سواء البتة. وهنا أيضاً لا جدال في ذلك البتة.

(ج). إذاً من المسلّم به بداية أنه من المستحيل لأي ترجمة أن تتعرّض لما في (٢) أعلاه. ذلك أن جميع ما في (٢) هو ربّاني، أي: أسلوب لا يحاكي ومماثلته مستحيلة. والترجمة هي كَلِيّة لما في (١) وليس لما في (٢). ذلك لأن الترجمة تنقل بدقّة وأمانة كل ما في (١) من العربية إلى اللغة المنقول إليها، ولا تتعرض لما في (٢)، حيث استحالة ذلك. ولنضرب مثلاً بسيطاً:

إنه لعجب عجاب، إذ فيه منتهى الحكمة وفصل الخطاب.

الترجمة النّصيّة:

**Verily it<sup>x</sup> is surely a wonder, a prodigy; as in it<sup>x</sup>  
(is) ultimate wisdom and a conclusive precept.**

(The superscript<sup>x</sup> on it indicates that the it refers to a masculine gender in Arabic).

يا للبون الشاسع لمن يتقن العربية أو لديه حس بجمال فصاحتها وطلاوة بيانها وبين ما في ترجمة لجملها. وطبعاً الكلام بالنسبة للقرآن المجيد وطلاوته ووقعه على السمع والنفس فشيء آخر جملة وتفصيلاً، فلا يقاس عليه البتة.

✽ الملاحظة (٢):

الرجاء الذهاب إلى الرابطة الإلكترونية التالية: [www.qurantranslation.org](http://www.qurantranslation.org) والتي تربط الموقع مع ما يلزم.

من أهم الأمور في صدد الترجمة المذكورة أعلاه، قراءة "النّداء"، لمن يحسن العربية أو المقدمة = The Introduction والتوطئة = The Prelude، إذ بدون ذلك فإنّ قراءة هذه الترجمة مباشرة، سيكون القارئ غير مهياً التهيئة الضرورية، وإنه سيّتيه، أي لا بدّ من تلك القراءة أولاً.

في ال Prelude يوجد قاموس ترميز الجنس والضمائر، الفريد من نوعه، والضروري، ضرورة لا بد منها لترجمة القرآن المجيد. حيث هذا الترميز يحدد ويضبط ويزيل كل لبس محتمل للجنس والضمائر.

✽ الملاحظة (٣):

يقول تعالى: ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾ مرة أخرى فإنّي أكرر رجائي لمن يستطيع بنفسه أو بمعرفته لغيره أن يساهم لإثراء هذه الترجمة دقة وصحة أن لا يخل علينا بعلمه وفضله؛ وأقل ما يستطيعه كل من يتصفح هذا ال "نداء" أن يشجع غيره للعلم به أو يحيطه علماً بذلك. ولكل من يساهم في إثراء هذه الترجمة دقة وصحة على أسس علمية وليس من باب وجهات النظر، فإنّي سأدعو له من كل قلبي، وأنا على أتم الاستعداد لتعويض وقته بما يراه هو مناسباً حتى عشرة آلاف دولار أمريكي (\$10,000.00) للساعة الواحدة من وقته. والأساس هوالتنقيح: ٥,١. أكرر

شكري الجزيل لكل من تفضل بتصفح هذا الـ "نداء" ودلّ عليه، ما استطاع على ذلك سبيلاً.

#### \* الملاحظة (٤):

من الواضح جداً أن جميع "الترجمات" المتداولة أهملت النص القرآني المجيد وصيغته، وهي أقرب ما تكون إلى "التفاسير" المبنية على المفهوم الشخصي للمترجم لـ النص القرآني المجيد. ومن هنا فإنك تكاد لا تجد جملة واحدة من كلمتين أو أكثر تطابق النص القرآني المجيد في أي منها. من هنا القول الصحيح والمؤلم والمخجل إن لم يكن الآثم (بالنسبة للعرب المسلمين، انظر الفقرة ٢ أعلاه).

#### \* الملاحظة (٥):

هناك من شياطين الإنس أو المعاندين أو الملحدين (خصوصاً في الإنترنت) من يدعي بالباطل والبهتان أن في القرآن "أكثر من ألف من التناقضات". وطبعاً لا يقدمون دليلاً صحيحاً واحداً، حيث أنهم لا يستطيعون. وأقوالهم إن دلّت على شيء فإنما تدل على قلة فهم بل عدم الفهم السليم من قبلهم. وكتاب الله من البداية يقول:

﴿هَآئِذَا بُرْهِنَكُمْ إِن كُنْتُمْ صَادِقِينَ﴾ [البقرة: ١١١].

#### \* الملاحظة (٦):

(أ) يقول البعض إنه لا يمكن ترجمة القرآن، بل لا يجوز ذلك. وهذا قول لا يستند على أي دليل من القرآن ولا من السنة ولا من قياس عليهما. والأصل في الإسلام الحلال ما لم يرد التحريم/المنع بالقرآن أو بالسنة أو بالقياس عليهما. زد على ذلك أن كل "حرام" داخل في باب المفصل، يقول عزّ من قال في كتابه الحكيم:

﴿وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ﴾ [الأنعام: ١١٩].

وبهذا الصدد لا تحريم ولا تفصيل، وعليه فهذا قول دحضت حجّته، بداية.

(ب) وأخيراً ينبغي أن نذكر، إذ إنّ "الذكرى تنفع المؤمنين"، بأن أيّ ترجمة للقرآن ليست بقرآن، فمثلاً لا يصلح التعبد بقراءة الترجمة. ذلك أن التعبد بقراءة القرآن لابد وأن يكون بالعربية بل والنص السماوي. كذلك لا تكون الحسنة بعشر أمثالها لكل حرف من القرآن إلا بأحرف العربية، وبالنص الأصلي.

الحقيقة أنه لو "ترجم" القرآن إلى اللغة العربية ذاتها لما كانت تلك "الترجمة" بقرآن، بأيّ حال من الأحوال. القرآن والتعبد به ونيل الأجر بتلاوته لابد أن يكون بنصه السماوي، كما نزل به الوحي على محمد ﷺ. والسلام عليكم ورحمة الله وبركاته.

المترجم

عبد العزيز بن فهد المبارك

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar- Rahman<sup>1</sup> Ar-Raheem (The multitudinous mercy Giver)*

### Preface

The praise is for Allah; and the prayer and the peace are upon Mohammad, son of Abdullah, who is a *mercy gifted* by Allah to all humanity. The Qur'aan is Allah's *message(s) and Mohammad's (SAWS) permanent miracle in fact miracles, in its facile but inimitable language.*

The Qur'aan *sums up* the *purpose* of creation in a nutshell by saying:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الجن: ٥٦]

“And not I created the Jinn and the humans except to worship [Me]<sup>2</sup>”. (S51:56)

The above *Ayah*<sup>3</sup> (S51:56) by and large is *self-explanatory*. It is as clear as sunshine in a clear summer day. By this *Ayah* Allah (SWT)<sup>4</sup> says that He created the Jinn and the humans for nothing else *except to worship Him*. Worshipping Him means: (1) *acknowledging* His existence; (2) *submitting to (i.e. obeying)* His *Criteria of prescription and proscription*, as embodied in *The Qur'aan*, Allah's *true and unaltered Word*, and the *Hadeeth*.<sup>5</sup> The *Hadeeth* and *The Qur'aan* are as *inseparable* as a *living body and its soul*. Each *complements* the other, when *The Qur'aan generalizes the Hadeeth specifies*, and the vice versa. Allah says:

<sup>1</sup> *Ar-Rahman*= “الرَّحْمَنُ.” The word “الرَّحْمَنُ” is an *exclusive proper* name of Allah. It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'aan-commentators have a *lot* to say about this *proper* name, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: “Let-say [you]: you <sup>z</sup> call Allah or let-call you <sup>z</sup> *Ar-Rahman*, whomever that call you <sup>z</sup> so for Him (are) the names *al-husna* (the-most-all-around-beautiful).” *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) in *this* world. As a *proper* name *Ar-Rahman* is *not* translatable *per se*. However it is used when *exhortation* by *admonition* or *reprimand* are called for. Moreover, associated with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies *hope*, *help*, *favor*, and *goodwill* *mercy* towards the one or ones being exhorted by such admonition. On the other hand the word “*Ar-Raheem*”=“الرَّحِيمُ” can be *shared*, as in the use to describe *anyone* who is “*multitudinous mercy* *doer*.” See the *Lexicon* attached to this *Translation*.

<sup>2</sup> The letter “ن” in “يَعْبُدُونَ,” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يُستغنى عنها” = “preventive ن” which when it *precedes* the *speaker's* *pronoun* “ي” the *speaker's* *pronoun* “ن” gets *omitted* as in “إعراب القرآن، لمحمود صافي” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See “التخفيف” for “يَعْبُدُونَ”

<sup>3</sup> *Ayah*, The word, “*Ayah*,” (plural *Ayat*), has four *distinct* meanings, three of which *share* with the others some *common* features of a *marvel*—i.e. of evoking *great surprise*, *sustained admiration*, and *marked wonderment*. The fourth meaning is the fact that *eventually (in due course of time)* the *Ayat* will *empirically* be shown to be *true and accurate*, for *each successive generation* what it is *appropriate* to it. See the *Lexicon* attached to this *Translation* for a fuller explanation of this *marvelous* and *meaning packed* word

<sup>4</sup> (SWT) = *Subhanabo Wa Ta'ala*. The word “*subhan*”=“سبحان” has *no* English equivalent *per se*, wherever this word occurs it is *associated* with a *phenomenal work* that *Allah and Allah alone* can do. Thus, we probably can render this idea by saying: *we single Allah as excelling in all good qualities and that He transcends above all shortcomings and that He is unique and works uniquely*. The “*bo*” is a *pronoun* referring to Allah and “*Ta'ala*,” means He is *constantly* in an *elevated status* above and beyond *anything imaginable*.

<sup>5</sup> *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam (SAWS), or *his* actions, or the *statement* or *action* of some one else that the Prophet did approve or did not disapprove.



﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ [الحشر: ٥٩]

"And whatever the messenger gave you<sup>b</sup> so let-you<sup>z</sup> take it;<sup>x</sup>  
and whatever [he] forbade you<sup>b</sup> a'n (regarding) it<sup>x</sup> so let-you<sup>z</sup> cease (**doing it**)."<sup>x</sup> (S59:7)

It must be pointed out that it is paramountly important to know that Allah's worship is almost *all* for *the worshippers' own benefit*, as what is in it for Allah is their *obedience* to His command. Allah surely does *not* benefit from their *obedience*, *nor* is He *hurt* by their *disobedience*. He did *not* need them *before* creating them, *nor* does He need them *after* creating them. He is *completely Self-Sufficient*; He is *The Besought by all*; He is exalted in *Loftiness* and *Majesty*. Allah *needs none*, but *all need Him*. His *Singularity* is unquestionable and His *diety* is undeniable by sound minds.

This translator witnessed and lived, both personally and vicariously, the most *unfortunate* and tumultuous consequences of the tragic and criminal events<sup>1</sup> of September 11, 2001 in the U.S.A. Having personally *participated* in various discussions of the aftermath of such events, and vicariously *shared* the many agonies and pains of those others who were *engrossed and entrapped* by those events, I became profoundly *affected* by such events and their consequences. The victims of those events are of different *nationalities* and *various religious* persuasions, including *Muslims* and *Islam*. I am emphatically convinced that all those victims had *nothing* to do with the presumed motives (*good, bad or indifferent*), of the perpetrators, regardless of the nature of those motives. The Qur'aan clearly states that whoever kills *a person*, must *not* be for *retaliation* (i.e. *retribution*) *except only after due process of Law by the established authorities*; that *unlawful killing is equivalent to murdering the entire human race*. The Qur'aan says:

﴿أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ

جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ [المائدة: ٣٢]

"Verily it<sup>x2</sup> whoever [he] killed a self<sup>w</sup> by other than a self<sup>w</sup>  
or a corruption in the Earth<sup>w</sup> so as if [he] killed the mankind together;  
and whoever [he] quickened it<sup>w</sup> so as if [he] quickened the mankind together."<sup>x</sup>  
(S5:32)

<sup>1</sup> I am fully aware that there are some "Muslims" who unfortunately do applaud the occurrence of the events and their likes in varying degrees.

<sup>2</sup> This "it<sup>x</sup>" is for the pronoun "ه" in the "إنه" emphasizing the *truth* of the matter *henceforth*. In Arabic "truth" is a masculine gender, hence it is truth<sup>x</sup>.



In another *Ayah* (Qur'anic statement), The Qur'aan states in *clear* and *unambiguous* terms that every self<sup>w</sup> draws the meed (*fitting recompense/requital*) of its<sup>w</sup> own deeds, and *none shall bear the burden of another*.

﴿لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [الأنعام: ١٦٤]

“And not ill-burdens a she-ill-burden-bearer another’s ill-burden.”<sup>1</sup>

(S6:164)

In our judgment The Qur'aan is the basis of all cases, as *it embodies and explains the entire creation: its origin, purpose and destiny*,<sup>2</sup> *balanced cooperative living among the peoples in this world and salvation in the Hereafter*. Sound rationality, scientific progress, and *peace for all* emphatically supported by The Qur'aan and its purport, as depicted by the following:

**The genesis and bases for this *unique* English translation of The Qur'aan The Supreme, as The *Qur'aan is the basis for all cases*.**

The criminal and unfortunate tragedy of 09/11/2001 *alleged* to be the work of *some* Muslims definitely *violated*, in *letter* and *spirit*, the teachings of The Qur'aan. However, clearly it is *not* proven beyond reasonable doubt that such horrible and hideous acts *are the work of true and good Muslims*. Such acts are *completely antithetical* to Islam and its *humane, rational, and simply put divine teachings*. However, the *majority*, and certainly *not* all, of the American media is *biased*, overflowing with *assertions* and *presumptions* that *some* named Muslims were responsible, when in fact perhaps they were *victimimized* and “*framed*” as the culprits by the *arch architects* of such a tragedy. Time will surely tell. The American media is owned and operated by vast vested interests, interests that tirelessly claim to be *objective*, but, by and large, *it is far from that*. That is why in the rest of the world, especially the *Muslim world* and particularly the *Arab world*, the stories are quite different. There are myriads of *irrefutable* and *irreconcilable* facts<sup>3</sup> that *contradict* and *invalidate* the American media *allegations*. We sure hope that sooner than later the facts about this criminal tragedy of 09/11/2001 will be *proven*, *exposing* the real perpetrators, for *Allah’s sake*, for the *truth* and for *history* so that all will reach the *accurate conclusions* and assign this *hideous crime* to its *real perpetrators*.

<sup>1</sup> The word “وزر” has *dual* meanings: (1) *heavy burden*, and (2) the *heavy sin*. Translated here as “*ill-burden*” as it is a burden which *heavily* burdens, unless properly handled. The “وزير”=vizier because he carries the *heavy burden* of the King to administer the affairs charged to him. And the vizier’s responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* “burden” by the word “*ill*” as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See اللسان.

<sup>2</sup> In fact The Qur'aan contains *myriads* of example after example to prove this case, but even contrary to this fact, if there were no other proofs but the great *Ayah* at the beginning of this *Preface*, it would have been sufficient.

<sup>3</sup> Here is not the proper venue to enumerate such facts.

## 2. The currently in use English translations of The Qur'aan are *very inaccurate*, myriadly giving the *opposite* messages/meanings of what The Qur'aan says.

One year later, it was *necessary* for me to return to the U.S.A. Again personally and vicariously I had to experience the *consequences* of those events of 9/11. Normally, whenever I travel, I carry with me my personal copy of The Qur'aan, in addition to a copy of its English “translation,” *assuming that such translation was good*. This time, after having left my home country, and for unknown reason to me, I found myself with a copy of *only* the English<sup>1</sup> “translation” of The Qur'aan. It was sufficient for my *werdo*, i.e. *daily regular reading of a portion of The Qur'aan*. Since I had to accomplish my *werda*<sup>2</sup> from this English translation, which contains the Arabic text, I could not help but glance, every now and then, at some translated passages. This experience certainly *startled* me and *alarmed* my mind. On second thought, it was *saddening* in some aspects and *embarrassing* in most others. The translation was *very inaccurate*. Time and again it *states* what The Qur'aan does *not* say; also it *omits* what The Qur'aan does say, or even worst, as it states the *exact opposite* of what The Qur'aan says. Simply stated: the translation was *not acceptable*. It *unintentionally violates the integrity of the Qur'aanic text*.

## 3. Apologizing for the shortcomings of the current translations of The Qur'aan.

Currently in the U.S.A. and the Western World Islam and The Qur'aan are almost daily topics of discussion. In the course of my discussions of Islam and The Qur'aan, it was *inevitable* for me to *point out* the *unintentional shortcomings* in the various English *translations* of The Qur'aan and to *apologize* for such an *anomaly*, to put it lightly.

My wife suggested that I should try to translate The Qur'aan myself. I was receptive, as that is exactly what I was thinking of doing anyway. But the task is *absolutely monumental* and of *mammoth consequences*, to say the least. But there was no escape from it.

## 4. *Hadeeth* must be conveyed *verbatim*, so The Qur'aan deserves the *same*, if not *preciser*, treatment.

There is a famous *Hadeeth* (*tradition/the verbatim statement of the Prophet and Messenger of Islam/his actions/the statement or action of some one else which the Prophet did approve or did not disapprove*) stated at the beginning of the *Introduction* of this work, that urges us all to convey, transmit, or translate all *Hadeeths verbatim*. I have

<sup>1</sup> I always carried this copy *assuming* (*admittedly without verifying*) that it is the *best* English translation.

<sup>2</sup> The word “*werdo*” or “*werda*” are *exactly the same* except for their *grammatical place* in Arabic.

noticed that the various English translators of The Qur'aan *overwhelmingly* are *not* Arabs,<sup>1</sup> a fact that instantaneously drove me to think that they did *not* have *sufficient* appreciation of the *exact* meaning the Arabic words of *The Qur'aan* and their imports by way of *implications*, *connotations*, and *denotations* in addition to what they impart explicitly. On second thought, I retorted by thinking that those were *noted* scholars who were *sincere* and *bent* on doing the *best possible* to achieve their discourse. May Allah reward them for their works, *whatever* it is? Given their penchant and sincerity why is it that their work of translation of The Qur'aan is *inadequate* and *flawed*, i.e. *very imprecise*, to put it very mildly. As to the small minority of *Arab* translators of The Qur'aan, I cannot find any good justification for them except an *inexcusable* “*follower-ship*,” i.e. they allowed themselves to fall “*preys/victims*” to it. That is they found an *existing* “*pattern*” and *they simply followed it*, only adding their *idiosyncratic* marks<sup>2</sup>. Thereby they allowed themselves to fall into a *trap*. That is a *trap of ease*, as “*follower-ship*” is a lot easier than *diligence*, *innovation* or *origination*, where they have to *cope* with the *exacting* and *highly precise* language of The Qur'aan, which contains *no synonyms*, in its *descriptions* and *conveyance of situations, messages and concepts*.

### 5. Allah willing, all Qur'aan translators are winners.

However, Allah willing, *all* Qur'aan translators are *winners* for their efforts, *doubly* when *right* and *singly* when *not* so right, as so stated in the *Hadeeth*. But, the fact remains that those *modern* scholars who had “translated” The Qur'aan to English, for one reason or another, unfortunately *suffered from* or were *prone to various significant shortcomings and flaws*. In my judgment all that is clearly *emanating* from the fact that they, for one reason or another, all were *not loyal to the integrity of the translated text*. I say this, because in *all* those “translations” there is *hardly a sentence of two words or more* which *reflects the actual text* of The Qur'aan. Here is why. The Qur'aan uses a *precision and exactitude language* in its diction<sup>3</sup>. This *language* is embodied in the *most amazing choice of words* and their *seeming synonyms*, when *in fact* there are *no synonyms* in The Qur'aan.

<sup>1</sup> I am fully cognizant of the fact that during the “golden era” of the Islamic Civilization, roughly corresponding to the “Dark Ages” of modern Europe, as there was *no* globally known America to speak of at that time, the contributions of the *non-Arabs* were and *continue to be salient and rather remarkable*. To this day and forever, such monumental contributions in all disciplines, including the exacting ones, like grammar and mathematics, are illustriously distinguishable. However, ancient Arabs as well as those that had contemporized the Prophet (SAWS) all spoke *accurate* Arabic (grammatically and otherwise) by *instinct*. The *non-Arabs* deeply studied how to speak *accurate* Arabic. They had *discovered* and so had *established* certain “*laws*” and “*rules*” of discipline and had *philosophized* the *proper* pronunciations and syntaxes. Thus, they were truly *outstanding, far better than most* of present day Arabs.

<sup>2</sup> As a Muslim I am fully aware of the *Hadeeth* which urges Muslims to try to find an “*excuse*” or a “*justification*” for any shortcoming by others, especially other Muslims, but the *enormity* of the case (as we are dealing with the *word of Allah* and *conveying* it to the best of our abilities) I honestly tried but still could not come up with an acceptable “*excuse*” or “*justification*.”

<sup>3</sup> That does *not* mean we cannot translate The Qur'aan *textually*, as what the Arabic proverbs says: “What cannot be achieved in *its full*, it's not to be missed in *its most*.”



Similarly, the verb-usage format: *present, past, passive, active, transitive, intransitive* or their respective *intensifications* all are *very telling*. Of course, the same thing applies as well to the *intensifications* of *adjectives, adverbs, objective/subjective nouns, and prepositions*. Those translators take *no heed of such facts*, and so they do *not* reflect such facts in their “translations.” And to make the situation even worst *interpolation, extrapolations, and even personal interpretation* (which may *not* be right) of The Qur'aanic text stands, for the innocent or the unwary reader of such translations, as if it *were the Qur'aanic text itself*. Consequently, the reader finds *utter confusion* as there is *total lack of heed* to the aforesaid *facts*. Obviously, no one who sets himself for a great and a noble task (*of translating The Qur'aan*) would do so with *less than his best*. But once *intentionally or not one falls* into a “trap,” if not a “folly,” of ignoring the *verbatim* of The Qur'aan, it is difficult to get extricated from it. May Allah forgive and amply reward those translators for their efforts, as they did what they did (I think) with the best of intention and sincerest of efforts.<sup>1</sup> They stated that their intention is translating the “meanings” of The Qur'aan. Yes, The Qur'aan has *multitudes* and *multitudes of meanings*, but their “translations” were *not true translations, by any stretch of the imagination*, of those *multitudes* of meanings or even a *single* one of such meanings. It is simply *not possible*. Because The Qur'aan conveys *multitudes* and *multitudes of meanings* that are *cumulative* and *ever-increasing* as time and science progress. Their “translations” are at best, reflections of their personal *understanding-/interpretation* of the text of The Qur'aan *at the time they were undertaking their task*. Clearly their personal *understanding-/interpretation* of the text of The Qur'aan is *flawed* and *inaccurate time and again*. May Allah forgive them and reward them bounteously for doing their utmost of efforts.

#### 6. Suspending my work and devoting my efforts for translating The Qur'aan.

As a result of the aforementioned, I came to the conclusion that if we are to be very *careful, painstaking* and *loyal to the integrity* of the text with respect to the *Hadeeth*, of course The Qur'aan is *more deserving* of a *preciser* treatment. Therefore, I decided to *suspend* my works<sup>2</sup> at hand, and to *switch* for translating The Qur'aan, hopefully, Allah willing, achieving *better/preciser and exacter* English translation of The Qur'aan. Translation that, *En-Sha-Allah*, will *adhere to the integrity of the text* of The Qur'aan, be *most careful* regarding the *unique* meanings of each word, each phrase and its context, each *prepositional* letter and its *unique meaning* as used in The Qur'aan. By *success from Allah*, my *determination for accuracy*, and *adherence to the integrity of the text*, I hope a *closer* to the *letter and spirit* of the text of The Qur'aan will be *achieved*, and thus an *accurate translation* of The Qur'aan will be *gained*.

<sup>1</sup> This prayer of mine for those translators is my way of finding an “excuse” or “justification” for them.

<sup>2</sup> Thanks to Allah, by now, I have finished, except for the *final* reading of the last few chapters, the third and last volume of my book, *The Future World Order*. I was planning to proceed with my next two books, *Human Rights, Especially Women's Rights, In Islam*, and *The spread Of Islam By The Sword, A False Concept*.

Hence, I am proceeding, by Allah's leave, speed, and my *unconditional* resolve to *absolutely minimize* (if not totally eliminate) all currently existing inaccuracies and unintended misrepresentations, due to faulty translations, interpolations or extrapolations regarding translation of The Qur'aan. Thus, *forthwith* I seek Allah's Assistance in my endeavor to divinely-guide me and enable me to make the *best/precisest* choice for the most accurate and the best possible English translation of The Qur'aan. I pray for Allah to *accept* my work, *bless* it by His Grace and *favor* it forever, Amen.

### 7. Need for *transliteration* and *superscribed* words.

To begin, I should mention that the Arabic language is *brief* and *laconic*, especially with respect to The *Qur'aan* and the *Hadeeth*. In such regard it is *very precise and exact, elaborative, connotative, denotative, and designative*. It has a plethoric (encyclopedic) supply of words *unmatchable* in any other language. Hence, *transliteration* (with *parentetical explanation*) is inevitable. Also, *implicit* and *explicit pronouns* for the *singular*, the *double*, and *more than double*, in the *masculine* or the *feminine* formats, all play significant roles. Arabic language is *particular* about the *addressee* in terms of *feminine* or the *masculine*. So the anticipation of all difficulties involved as well as the actual translation of all other translations, I had endeavored and had *formulated* and *reformulated* a *table of superscribed words*, to *designate, distinguish* and *fulfill* various needs, such as: you<sup>s</sup> = “أنت”, you<sup>f</sup> = “أنتم”, you<sup>y</sup> = “أنتِ”, for *singular feminine*, you<sup>ym</sup> = “أنثنى”, for *plural feminine*, etc. Such a table is shown separately and a *must* for *knowing* and *reading* any part of my translation of The Qur'aan The Supreme.

### 8. Four main categories of this work

Besides this *Preface*, there is an *Introduction* to this work, covering some important remarks about certain facts with respect to the *uniqueness* of the Arabic language, its great multitudes of *words* that are vis-à-vis The Qur'aan *not* synonymous, as The Qur'aan *has no synonyms*. Also its *prepositional letters* (i.e. as used in The Qur'aan) and their *uniqueness, precision, exactitude* and *specificity* all are explained generally or specifically. And finally there is a *Lexicon* attached to this translation covering some *special* words with *specific meanings* and *elaborated explanation* as used in The Qur'aan.

In my work I **relied, for English references, on the Merriam-Webster Unabridged Dictionary** and the **American Heritage Dictionary**. Also various Arabic references as listed separately in the references pages.

We seek Allah's Assistance and blessing to reach everyone *participating* in this work, Amen.

**Abdulaziz F. Al Mubarak**

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# تَوَاطُّؤُ

## Prelude



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قاموس ترميز الجنس والضمائر

### Prelude

### Stop Momently

Before proceeding to read this translation of The Qur'aan it is *imperative* that *you* please become *fully aware* of certain *facts relevant* to this translation. The facts are:

- A. This translation is *totally new*, i.e. it is *unprecedented* in form, contents, or characteristics;
- B. It is also *unique*, in that it *meticulously adhered* to the fact that words of The Qur'aan have *no synonyms* and *each* is used for its own *explicit and/or implicit* characteristics.
- C. It had *relied* after Allah on *myriads of linguistic books* (lexicons, describing the *distinctive characteristic* of *each word*, grammar and conjugation, etc.) *numerous* books of *interpretations and explanations* of The Qur'aan, *many* books discussing The Qur'aan from its *various aspects*, the book of syntactical inflection of The Qur'aan, and last but *not* least *utmost efforts* were exerted to *ensure* all the above.
- D. Since The Qur'aan is *perfect all-around*, and that it is *unique, sacred and supreme*, therefore surely *no addition, deletion, or alteration of any part* of its text is a fact vitally maintained *throughout*.

Hence, it is *especially important* for any reader to *first* read its *Introduction*, particularly *Sections 35-38*, in order to have a *good understanding* of the *imperative basic principles* and the *prerequisite methodology* of such a *unique* translation, for a *subsequent* good, and perhaps, proficient understanding of The Qur'aan. However, *short of such a reading*, the following four-page *synopsis* is a *must* reading.

It is imperative to follow *four fundamentals* of translation *vis-à-vis* translation for The Qur'aan.

#### First: The Qur'aan is made Arabic.

“Verily We made it<sup>x</sup> Qur'aan<sup>x</sup> Arabic...”(S43:3). (The superscript “<sup>x</sup>” on it says that this “it<sup>x</sup>” refers to a *masculine entity*, here *The Qur'aan*). Clearly the diction of The Qur'aan is Arabic. Each word in The Qur'aan carries *specific* meaning, which *it* and *it alone* carries. There are *no synonyms* in The Qur'aan. Which means *every* word used in The Qur'aan is for *itself*, with all the *implications* and *connotations* it imparts, in addition to its *explicit* import. That is to say, because of the *complete lack of synonymity* in The Qur'aan: *no* other word can ever be employed *instead* of the one used in the diction of The Qur'aan. Hence the *absolute need* for a *precise and exact textual* translation.

#### Second: The Qur'aan is in Arabic tongue-expression.

“While this (*i.e. the diction of The Qur'aan is*) a tongue-Arabic...” (S16:103) Arabic tongue-expression, that is: *idiomatic* Arabic, which means combining one Arabic word with another/others (*Arabic word(s)*) and the result is a meaning which *neither* of the two/others *convey*. For example: “the path’s

son”= “the traveler.” There is no *path*; there is no *son per se*. Another example: “[*he*] eats his dead brother’s flesh”= he *slanders* another person. There is no “*eating*,” there is no “*flesh*,” and there is no “*dead brother*” *per se*. (In Arabic the pronoun “*he*” is *implicit*, that is why it is in *italics* and *bracketed*). The Qur’aan contains *myriads* upon *myriads* upon *myriads* of such *lofty* and *sublime*, *elegant* and *eloquent* Arabic tongue (*idiomatic*) expressions. So one has to be very familiar with such *idiomatic* expressions to know and translate the exact *meaning* or *meanings* of such expressions which are *rife* in The Qur’aan. There are numerous books dealing with such expressions and Arabic *idiomatic renditions*. Clearly, English has “English-tongue” (= *idiomatic* English) expression. Example: *troubleshooter*, *cakewalk*, *circle the wagon* and *soapbox*. So, if one is *not* familiar with such expressions he/she *cannot* translate them.

### Third: diction of The Qur’aan had been *descended by Arabic-rules*.

“We descended it<sup>x</sup> (by) Arabic rule<sup>1</sup>. (S13:37).

By Arabic rule, means *following Arabic language rules* of *grammar and conjugation*, the *morality* and *wisdom* of the Arabs, *as polished* and *improved* by *divine intervention*<sup>2</sup>. Because the diction of The Qur’aan is *rather terse* and *very precise*, thorough familiarity with this fundamental is *imperative*, without which The Qur’aan would *not be aly understood*, *let alone be translated*. There are many *specialized* books dealing with such topics, especially books of إعراب القرآن = *desinential-inflection* of The Qur’aan, i.e. dealing with *every word* and *its place* in the sentence.

### Fourth: The diction of The Qur’aan *could be* by *Sha’rey’ah dicta*.

The fourth fundamental is the *Sharey’ah imperatives*. Which means there are certain *Sharey’ah requirements by definition*, became known as the *establishmentarians*. That is: terms *religiously defined* and *are ubiquitously accepted*. For example: *the Prayer*. Linguistically speaking, prayer = *invocation* or *place of kowtow*. But by *Sharey’ah definition* the Prayer is *universally accepted* as having had *ghusol* or *wodho’a* (*a prescribed bathing* or *a simple cleansing*), entering into the Prayer by *enunciating*: “*Allaho Akbar*,” doing all the *prescribed rituals* and *gestures*, and *exiting* from it by: *enunciating*: “*As-Salamo Alaykum wa Rahmato Alla’he Wa brakatoh*.”

In *addition* to those *four-fundamentals* stated above, there are *three-corollaries* that follow from those fundamentals. In order to exactly *convey* the *rather terse* and *meticulous text* of The Qur’aan, that is *conveying* it in its *Arabic sense* and *flavor*. English words *must be treated likewise*, i.e. at times *transliterated*, *masculinized*, or *feminized* as needed. (See below).

### The *corollaries* that follow from the four fundamentals

1. Qur’aanic Arabic is *very unique*, i.e. there is *nothing* like it; it is *in a class by itself*. Its words are *very precise*, *highly descriptive*, *denotative*, *connotative*, *eloquent*, and *elegant*. Its *implicit* meanings are almost as *exciting* as its *explicit* imports. If you were *very fluent* in

<sup>1</sup> See the *Lexicon* attached to the *Textual Translation Of The Qur’aan* for an elaboration. The word rule= “حُكْمًا” is *adverbial* so it is approximated through the word “*by*”.

<sup>2</sup> See the *Lexicon* attached to the *Textual Translation Of The Qur’aan* for elaboration on this point.

Arabic and were to read The Qur'aan in Arabic you will *surely not* fully understand it *except with some help*. Its words are *packed* with *meanings*.

2. Except for about a *dozen* words, and a very *short* list of pronouns, English words, by and large, are *neutral* with respect to the gender. Arabic words are *unlike* English with respect to *gender*, i.e. *every* word is either *masculine* or *feminine* and so, their *referents* and *modifiers* become of *vital importance* in conveying the *intended* message(s).
3. English words *almost all* are *not* conjugative. In fact so many common words do *not* have a simple *past tense*, e.g.: truth, patience, mercy. Also, *not* all verbs have *subjective* nouns, so such nouns are *hard to find*, *objective* nouns are *much harder* to find, if at all they exist.
4. Arabic words are *rational* and *conjugable*, so you can *easily find* or *almost* make *any word you desire* with a great deal of *precision* for the *intended* meaning. Also *subjective* and *objective* nouns *do exist* with *impressive descriptive precision*.
5. Based on the above I had to make *three innovations* to *accommodate* the *entire* diction of The Qur'aan:

A. Transliteration of words that have *no* English *equivalent*. Such words are *transliterated* and *parenthetically explained*, for example: *ba'al* (*master/ owner/ husband*), and also a *footnote* is added, as the word: *ba'al*, has *another meaning*=an *idol worshipped* by some Arab tribes *prior* to Islam.

B. Superscribing and square bracketing of pronouns. Since Arabic pronouns are *gender sensitive* and that they could be (a) *connected*, (b) *detached*, or (c) *hidden (implied)*, therefore *specifying exactly* the *intended* pronoun is *vitaly important*. So, I have established a list of such pronouns *specifying* the *referent* pronoun so as to *completely remove any ambiguity* as to the *referent*, comporting with the Arabic which does *not* have any such ambiguity to begin with. Consider the following for an *illustration* the pronoun: **you**. Clearly in English this *you*, could stand for *masculine, feminine, singular, or plural*. In Arabic such *neutrality* leading to a *concurrent ambiguity* does *not* exist.

So this *you* is superscribed with an "s"=*you<sup>s</sup>* so it is for *masculine, singular addressee, detached and not hidden*.

If it is superscribed with an "f"=*you<sup>f</sup>* so it is for *masculine, plural, addressee, connected, and not hidden*.

If it is superscribed with a "g"=*you<sup>g</sup>* then it is for *masculine, singular addressee, connected, and explicit ending-pronoun* **إِنَّكَ**, as in **إِنَّكَ** = *very you<sup>g</sup>*.

If it is superscribed with an "h"=*you<sup>h</sup>* then it is for *masculine, singular addressee, connected, and explicit ending-pronoun*. **تُحَسِّبُ**, as in **تُحَسِّبُ** = *do you<sup>h</sup> reckon*.

If it is superscribed with a "z" and *bracketed and italicized* = [*you<sup>z</sup>*] then it is for *masculine, plural addressees, and explicit (not hidden)*; or "*y*" for *feminine, singular addressee, detached and explicit*, **إِنَّكِ**, as in **إِنَّكِ**=*verily you<sup>y</sup>*.

If it is superscribed with an "s"=*you<sup>s</sup>* then it is for *feminine, singular addressee, connected, and explicit ending-pronoun* **كُنْتَ**, as in **كُنْتَ**=*verily you<sup>s</sup>*.

C. Masculinizing or feminizing certain words as needed. This was done by superscribing a word with *w* for *feminizing* it or *x* for *masculinizing* it, e.g.: tree<sup>w</sup> and pen<sup>x</sup>.

There are *under* twenty different such superscribed words, that are *repetitive* and



so they will be *obvious* and *easily remembered* and *appreciated* (for *eliminating ambiguity*) as one reads on.

#### D. Transliterated and Superscribed Words

This compendium of *transliterated* and *superscribed* words *was* fairly large, as this compendium had exhausted the entire English alphabet. So, a *newer* approach was *implemented* for *brevity* the *final* revision of this compendium; subsequently many of the superscripts were *spared*. Listed below are those letters, now *not* needed, giving rise to an *apparent discontinuity* in this compendium *vis-à-vis* normal order of alphabetical superscripts. To avoid a restart, which would involve very valuable time and endeavor, it was decided to leave all as is but list the now *defunct*, i.e. *not* used alphabets as well as those left in use. The list includes: The defunct: e, i, j, k, l, and q. the ones left in use are:

- a. See p 4 below.
- b. Used for the *plural, masculine, addressees*, e.g.: لك<sup>b</sup> = you<sup>b</sup>
- c. Used for the *plural, masculine, addressees*, with الفعل<sup>c</sup>, e.g.: قمتم<sup>c</sup> = you<sup>c</sup>
- d. Used for the *feminine, singular, addressee*, as جنت<sup>d</sup> = you<sup>d</sup> came/committed....
- f. Used for the *masculine, plural you*, you<sup>f</sup> = “أنتم”.
- g. Used for *individual masculine, addressee pronoun you, connected and apparent*, as in: قمْتَ\إنك<sup>g</sup> = you<sup>g</sup>
- m. Used in combination with y for *plural feminine* such as you<sup>ym</sup> = أنتن<sup>m</sup>
- n. Used as a *superscript* for *masculine plural mood*, e.g.: your<sup>n</sup>.
- o. Used for “ما” which is equivalent to “حيث” = whence, “ما المصدرية” = when<sup>o</sup>
- p. See below:  
The pronoun “who”/“whom” stands for *eight distinct* types of designations:  
  - (1) As *connective noun* “who<sup>x</sup>”/“whom<sup>x</sup>” “الذي” = “اسم موصول” or “ما” = “which<sup>x</sup>”
  - (2) Who<sup>r</sup>/ “whom<sup>r</sup>/which<sup>r</sup> = “الذين”, but in *Arabic* some time albeit “اسم موصول”
  - (3) But *written* and *enunciated* as “من”, so to *distinguish* such designation “من”, it is *superscripted* with a “p” = who<sup>p</sup> or whom<sup>p</sup> or which<sup>p</sup>. So, who<sup>p</sup>/whom<sup>p</sup>/which<sup>p</sup> all stand for “مَنْ” accordingly.
  - (4) As *interrogative noun* = who<sup>a</sup>/whom<sup>a</sup>/which<sup>a</sup> = “من” = “ما” = “اسم استفهامي”
  - (5) As *conditional noun* = whoever/whomever/whatever = “أداة شرطية” “من” or “ما” = inasmuch/so-long as.
  - (6) As who<sup>r</sup> for a *plural masculine* “who” = “الذين.”
  - (7) As who<sup>u</sup> indicates *singular feminine*, as who<sup>u</sup>/whom<sup>u</sup>/whose<sup>u</sup>/which<sup>u</sup> = “التي”
  - (8) As who<sup>v</sup> superscript<sup>v</sup> indicates *plural feminine pronoun*: as who<sup>v</sup> = “اللائى أو اللاتى.”
- r. See p (6) above.
- s. Used for *separate, apparent, masculine, singular you* = “أنت” = you<sup>s</sup>.
- t. Used for two situations: *singular, masculine, addressees* e.g.: your<sup>t</sup>, or for *plural, masculine, addressees* with الفعل<sup>c</sup>, e.g.: قمتم<sup>c</sup> = you<sup>c</sup>
- u. See p (7) above.
- v. See p (8) above.
- w. Used to indicate a *feminine gender/feminine-gender-referent*, e.g.: self,<sup>w</sup> village,<sup>w</sup> or a *feminine pronoun* it.<sup>w</sup>

- x. Used for *masculine* gender or *masculine gender-referent*, example, book,<sup>x</sup> or a *masculine* pronoun it.<sup>x</sup>
- y. Used for a *feminine plural*: verb e.g.: “ate<sup>y</sup>” = “أكلت” or pronouns: “they<sup>y</sup>” “them<sup>y</sup>” or “their<sup>y</sup>” or for *singular feminine* your<sup>y</sup>.
- y m. Plural Feminine e.g.: “أكلت<sup>ym</sup>” = eaters<sup>ym</sup> as “eaters”.
- z. Used for *masculine plural verb*, denoting “و” or “ي” = *augmentation* or *union* “*waw*,” you,<sup>z</sup> or they<sup>z</sup> for denoting “و” or “م” = *augmentation* or *union* “*waw*,” versus you = you,<sup>f</sup> أنتم, the *masculine plural pronoun*.

Also, for denoting “ة/ت التانيث” = the *feminizing-denotative* suffix “ة/ت” for the singular, = She<sup>y</sup> e.g.: eater-she<sup>y</sup> = “أكلة”, or for the plural, e.g.: “أكلت<sup>ym</sup>” = eaters<sup>ym</sup> as “eaters” *per se* could be *masculine* “أكلون” as well. So the *double superscripts* certainly specify the *referent* without any ambiguity; although -she<sup>y</sup> = the *feminizing-denotative suffix* is the accurate one, at times such designation becomes a bit *awkward*, so a *superscript* of,<sup>w</sup> e.g.: earth,<sup>w</sup> as stated above *suffices*.

**Exception to the rule of strict adherence to the text of The Qur'aan:** The suffix pronoun “نا” for the *singular*, *plural* or the *speaker's aggrandizement* in Arabic has *no* English equivalent *per se*. So to avoid being/sounding *too* verbose, pedantic or awkward the word “we” in Arabic = “نحن”, will be used to *approximate* for “نا” as *most appropriate* alternative. For example: “قلنا” = “said we” = strictly speaking = “قال نحن”. But “قال نحن” is *very awkward*, to say the least. However, we will use it to mean: “قلنا” in all *identical* or *similar* situations.

**Annotation:** In English there is no way to *exactly* say: “كذب” = *he considered and said* that a statement/fact stated by another person is *false/a lie*. So for “كذب” I settled to use **denied**. Similarly for “جد” = *by absolute stubbornness he denied a statement/fact* stated by another person *while he knows full well that it is true*. So for “جد” I settled to use **rejected**.

تم هذا التنقيح لهذا ال Prelude بالحمد والشكر لله سبحانه وتعالى، بعد إضافة بعض  
تصحیحات المقدمة، فالحمد والشكر والثناء لله وحده والصلاة والسلام على سيدنا وحبيبنا محمد  
المصطفى وعلى آله وصحبه وسلّم تسليماً كثيراً.

يوم الأحد: ٠١/٠٧/١٤٣١هـ الموافق ١٣/٠٦/٢٠١٠م.

المترجم والفقير لرحمته سبحانه وتعالى:

عبد العزيز بن فهد المبارك

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# مُقَدِّمَةٌ

## Introduction

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's Name *Ar-Rahma'ne*<sup>1</sup> *Ar-Rahee'me* (*The multitudinous mercy Giver*)

### Introduction

#### A MUST READING

For better understanding of the **bases** and **principles** of the **solemn** task of translating The Qur'aan, whose *diction* is *absolutely unique, i.e. very rational and all-around comprehensive*, reading of this *Introduction* is a *must*, or at least Sections: 7 and 34-40 thereof. Yes, it may be a bit **long** (37 pages) but *necessary* and surely *not* verbose.

To begin with, we point to the well-known fact that *every* messenger of Allah was *Allah-empowered* by *unique miracles suitable for his time and people*. For example: Moses' era was *magic-mired*, and his rod had *outdone* the *ultimate magic* of that era. In Jesus' time it was "medicine-prevalent," and Jesus' Allah's empowered capacity to cure the leprous, the blind and even enliven the dead, all were *testaments* to his miraculous abilities, abilities *unavailable to any other human being*. So during Mohammad's (SAWS) epoch, *Arabic language* reached its *zenith* of *epical maturity* and *display* in terms of *poetry and rhetoric*. And here comes an orphan who lost his father at very early age, Mohammad (SAWS), and who is *analphabetic (illiterate)* and surely *not* a *poet*, suddenly *becoming the ultimate master of the Arabic language, unparalleled and unmatched by anyone else*.

*Arabic* is the *language* of The Qur'aan. And it is The Qur'aan that *challenged* the Arabs to match it in *any way, form, or shape*. They *did not* and *could not* rise to the challenge. So, "The Qur'aan and *its unique language*" remain as *the everlasting miracle* for Mohammad (SAWS) to the *end of time*. Modern sciences keep *proving the veracity* of The Qur'aan as such sciences *develop* and reach *newer and confirmed heights*.

So based on the above, it is the *language* of The Qur'aan that *was, is and will always be the factor* which *matters the most*, as it *veils future miracles*. So, it

<sup>1</sup> The word "الرَّحْمَنُ" = *Ar-Rahma'ne* is an *exclusive proper* name of Allah. So, as a *proper* name it should *not* be translated. Just like *Allah* is *not* translated. *Nothing* in existence called *Ar-Rahman* except *Ar-Rahman*. *All names* should *not* be translated. *Ar-Rahman* is also *one* of the most beautiful *attributive* names of Allah. Various Qur'aan-commentators have a *lot* to say about this *proper* name, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [you]: let-invoke you<sup>2</sup> Allah or let-invoke you<sup>2</sup> *Ar-Rahma'ne*, whomever that you<sup>2</sup> invoke so for Him (are) the names *al-husna* (the-most-all-around-beautiful)." *Ar-Rahma'ne* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) in *this world*. However it is used when *exhortation* by *admonition* or *reprimand* are called for. Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahma'ne* implies *hope*, *help*, *favor*, and *goodwill-mercy* towards the *one* or *ones* being exhorted by such admonition. On the other hand the word "*Ar-Rahee'me*" = "الرَّحِيمِ" he who received *mercy*, or one of Allah's names, or one who is "*multitudinous mercy giver*." See the *Lexicon* attached to this *Translation*.



is *most imperative* to *adhere to the verbatim translation* of The Qur'aan in translating The Qur'aan.

Hence, this translation is *unique*, in that it is *totally new*. It is *unprecedented* in *form, contents, or characteristics*. For the *first* time in the history of translation of The Qur'aan a *strict adherence* to its *verbatim*, i.e. *meticulously observing it*. *All others without exception*, have *remarkably ignored the verbatim* translation of The Qur'aan, through *managed editorialization*. Thus they had *effected* to *unintentionally annul* the *greatest and most everlasting value and miracle* of The Qur'aan, i.e. *its language*. For it is the *language* of The Qur'aan which *bears and constantly manifests* the *multiple miracles in all fields* of human endeavors and knowledge throughout the history of mankind. So *this* translation *fastidiously adhered* to its diction, *even in mood and format*. This translation *relied on Allah's help first* and on *myriads of linguistic books* (lexicons, *distinctive* meaning of each word, *Qur'aanic grammar* and *diction*, and *their implications*), *numerous* books of *interpretations and explanations* of The Qur'aan, *many* books discussing The Qur'aan and its *various aspects*. Also it included volumes of syntactical inflection of The Qur'aan. Last but *not* least *utmost efforts* were exerted to ensure that: *since The Qur'aan is perfect all-around, and that it is unique, sacred and supreme, so surely no editorialization of any kind was entertained. Hence no addition to, no deletion from, and no alteration of any part of its text is punctiliously maintained; thereby safeguarding its integrity maximally.*

The Qur'aan is the *only single most: rational, authentic, reliable, credible, error-free, and unaltered* (in any way, form or shape) *divine Book* on the face of the Earth. The *various natural sciences*, each in its field of *factual (versus hypothetical)* endeavors, *overwhelmingly supports* it with every new “discovery,” as such sciences progress over time. *All other books, i.e. without exception*, do have *errors, omissions, contradictions, inconsistencies, irreconcilable differences* or *all of the aforesaid*,<sup>1</sup> and clearly *cannot claim* such a *lofty-hallmark* or scientific-support over the millennia. The Qur'aan is *the only infallible* Book of *divine-guidance*. The Qur'aan is firmly and cordially suitable for the *entire humanity and its history, i.e. all peoples, all places, and all times*. It contains *vivid descriptions* of *all the principles* of *all the good*, the *bad* in the Earth, and everything it contains as well as “*how*” to *deal with it all, in the most rational and scientific ways*. The Qur'aan's *thrust* and *tenor* may be stated as follows: (1) *generosity and honor* from Allah to *all* of mankind. (2) *An effective and*

<sup>1</sup> In this connection the reader is highly urged to read the *Introduction* to the 1971-Version of the King James Version of the Bible and what thirty-two *Christian scholars* assisted by *fifty* different denominations of Christendom world wide, and who worked for ten years, 1961-1971, and after having spent a budget of *fifty five million U.S dollars* to “clean” up the language of the Bible and what they finally had to say about their mission. In summary: they left the Bible as is, with all its flaws intact, as nothing that they could do about it.



enforceable plan for *just, peaceful and cooperative living* among all of mankind as a whole. (3) The Qur'aan conclusively affirms: *Islam is the religion which should be voluntarily embraced by all peoples, as no other religion would be acceptable to Allah in the hereafter.* The Qur'aan clearly states in Ayah 85 of سورة آل عمران :

And whoever *yabtaghey*<sup>1</sup> ([he] earnestly-quests) other than [the] Islam (as) a religion, so never (to be) accepted from[him], and [he] (is) in the Hereafter<sup>w</sup> of the losers.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

The Qur'aan categorically emphasizes:

No coercion (is) in the religion;

لَا إِكْرَاهَ فِي الدِّينِ

Ayah 256 of سورة البقر

This fact is among its *conspicuous hallmarks*. In short The Qur'aan is a *treasure of all treasures* for the good and rescue of mankind in this world and for salvation for those who accept The Qur'aan in the Hereafter. The praise is for Allah and the thanks are for so many Muslim scholars who had over the millennia, spared no effort to study and explain The Qur'aan in *multitudes* of ways and in the *minutest* of details, including comprehensively counting its: *Aya'te* (statements), words and letters.

But *all the aforesaid works are in Arabic*. And some *non-Muslim scholars* also had left their *remarkable imprints* in this sphere. And amazingly Muslim and non-Muslim scholars so far had (I am sorry to say) *failed/defaulted* to produce a *precise textual*, i.e. *verbatim*, translation of The Qur'aan in *any* language. By *textual* translation I mean a *translation devoid of any: addition to/deletion from/alteration of its diction in any way, kind, shape or form*, including its *word formulation*, e.g.: *passive, active, intensive, infinitive, adjectives, genders, nouns, etc.*

A book as above described, even post September 11, 2001 is **not** available in a **precise verbatim** translation. So that **everyone** will know what its diction **exactly** says **in full**.

If someone had reported that someone said so and so and if a reporter had *paraphrased* the speaker, the *speaker* or *his opponents* would openly challenge the reporter with respect to the **verbatim** aspect of the speaker's statement. And rightly so. However, in the case of The Qur'aan its **sacred diction** had been **paraphrased**, and **rephrased** with significant **additions to, deletions from** and even **alterations** of its diction, including giving **unintentional exact opposite** meaning of what it says. In fact *all heretofore* known "translations" are **rather inadequate** and **highly flawed**. Cognizant of the fact that such "translations" are *not anywhere close to the exact text of The Qur'aan*, so they called such translations as: "*Translation of the Meanings of the Quran.*" Such categorization

<sup>1</sup> The word "ابتغى" = "طلب حثيثاً" meaning: *earnestly quested*.

is, sorry to say, **unintentionally rather presumptive**. As strictly speaking “meanings” of The Qur'aan are *multitudes, cumulative and constantly augmenting*, depending on the *current scientific advancement*. So it is *impossible to comprehensively encompass them in even multiple compendiums*. So any of such “translations” is clearly *not a reflection of any one of those multitudes*. In fact such “translations” are **personal explanations** by the translator, and a very **flawed** explanation, because the translator did **not** really and truly have **deep and sufficient understanding of the Arabic vocabulary** of The Qur'aan **nor any clue as to the: “tongue-Arabic” or “rule Arabic,”** as stated in The Qur'aan. Also they all have a **confused** understanding between “**Qur'aan-Arabic**” and The Qur'aan in “**tongue-Arabic.**” As to the **conventional** meanings of certain words, as defined by Allah’s great Messenger, Mohammad (SAWS) they all had no choice but to abide by it. After all is said, anyone would be hard pressed to find **one** sentence of two words or more in **any** of those “translations” which **precisely** corresponds to the **exact** text of The Qur'aan. This is rather striking and most astounding, yet not heeded by most. But I am sure eventually truth shall prevail.

May Allah reward all of those translators who had endeavored to their best to produce their works, however *flawed* and *inadequate* those works surely are. Nevertheless that was their best possible. **So they should be thanked.** But their works *must be corrected*, as we are dealing with *Allah's Speech* for the good of *this world, its contents and salvation in the Hereafter*.

Currently The Qur'aan is available in *inadequate/flawed interpretive* translations which clearly *unintentionally* do to The Qur'aan *multitudes of injustices* and are *amiss, vis-à-vis* its real *text*.<sup>1</sup> This simply is **not** acceptable, given such an **enormously vital and great Book**.

The present work I am pursuing, Allah willing, will **remedy** the aforesaid **major and long-standing** shortcomings. *May Allah provide His divine-guidance for this translator of this enormous task regarding this great, in fact the greatest Book ever, Amen.*

To begin, let me dispose of, or I should say *dismiss* once and for all, a long standing *myth* at worst or a *misunderstanding* at best, among a good number of Muslims and even *highly educated non-Muslims* who dealt with The Qur'aan one way or another and apparently never bothered to **verify** such a *myth/misunderstanding*. The *myth/misunderstanding* is that The Qur'aan “*is untranslatable*” or “*should not be translated.*” So, perhaps this is one contributing factors, among others why there is **not**, until now a good **verbatim** translation of The Qur'aan. For a while I tried to find the *origin* of such a *myth/misunderstanding*

<sup>1</sup> It is a matter of fact, liked or disliked by anyone, that the English language over the last three centuries or so is the *dominant* language in the world. There *was*, there *is* and there *will be* no excuse for the Muslims, especially the Arab-Muslims not to translate The Qur'aan in a *most befitting* way.

victimizing so many peoples who should *know better, understand better, and reason better*. When proponents of such a *myth/misunderstanding* are asked to provide a *proof* to support their claim, they become **nonplused**, and subsequently ramble, sometimes with gibberish.

It is a well-known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger's (SAWS) messages to the various leaders of his Time. Zayd Ibn Thabit had to learn the languages of the Persians, the Romans, the Ethiopians, the Coptic and even the Hebrews, in order to *verify* the Jewish quotations of The Torah, as they were/are **notorious** for misquoting. There is no true or a good *Hadeeth*, purporting that translation of The Qur'aan is disallowable. The reason for such non-existence of such a *Hadeeth* is that it would be *irrational*. Clearly, *irrationality* is *absolutely antithetical* to the nature of Islam, its Messenger (SAWS) or The Qur'aan, as *all* are of the *most sound rationality and good common sense* for all to appreciate. Thus, The Qur'aan, the true Word of Allah, should be presented in the **precisest** possible translation to every living language, as Muslims are *commanded* to peacefully and with utmost wisdom **invite** all peoples to embrace Islam on **voluntary** bases. So how could intelligent people **embrace** Islam and be fully aware of it without reading its most vital Book, The Qur'aan? Such a reading would best be in **their own language**, or a **most authentic and precise verbatim translation**. And sequel to that **everyone** will know that to worship Allah by The Qur'aan such worship must be **rendered** in **Arabic**, the **original** language of The Qur'aan. So, there is *no*, as there *could not be*, any *rationale* for the *myth/misunderstanding* to continue. However for the task at hand, perhaps the best thing to **begin** with is to quote the following good *Hadeeth* in which Prophet and Messenger of Allah, Mohammad (SAWS) said:

**نمط لترجمة نصيَّة (Textual/verbatim translation version)**

«نَصَّرَ الله امرءاً سمع مقالتي فوعاها، ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه»

(حديث صحيح)

A. Brightened Allah a [he-]human<sup>1</sup> [he] heard my statement then [he] cognized/retained<sup>2</sup> it;<sup>w</sup> afterwards [he] conveyed it<sup>w</sup> as [he] heard it;<sup>w</sup> Surely possibly a conveyor of a *Feq'hen*<sup>3</sup> ([he] conveying it) for whom [he] has more *Feqh* than him.”

True *Hadeeth*<sup>4</sup> (contents in parenthesis are added).

<sup>1</sup> The word “المرء” is exactly “the he-human.” It is *not* the same as (a) “الإنسان”=the human or (b) “الرجل,” = could mean: (1) the *man who matured* or (2) he *who walks on two feet*; or (c) “الشخص”= (1) the male human; or (2) a *human specter*, male or female, seen from afar, day or night, (3) a human of a specific entity, a male or a female entity, (4) the *body of a human when standing*. See *اللسان أو التاج الهادي، للكرمي، أو اللسان أو التاج*

<sup>2</sup> The word “وعى” has a *double* meaning: (1) *cognized* and (2) *retained*. In this context *both* are needed.

<sup>3</sup> The word *Feqh* is an Arabic word that does *not* have English equivalent in terms of *Sharey'ah*. However, in general it means *deep understanding*. But, in terms of *Sabre'yah* it means the *deep understanding of the Sharey'ah Laws*, the *Hadeeth*, and the *personal capacity to discover and derive newer meanings and applications beyond the apparent textual meaning or meanings of a given Hadeeth or Ayah for various situations*.

<sup>4</sup> *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the



### نمط لترجمة بتصرف (Managed translation version)

**B. “May Allah please a person who had heard my statement, understood it and conveyed it verbatim, perhaps to some one of a greater understanding”**

The above are two translation *versions* of the *same Hadeeth*-statement. Version (A) is *emphatically faithful to the integrity of the text*, and version (B) is a *managed translation*, i.e. *adding to and/or deleting from it or paraphrasing it to facilitate its understanding*. Proponents of version (B) surely contend that it conveys the “message” *more readily to the common reader*. They hurriedly add: version (B) not only it *facilitates* but it encourages *more* Qur'aan readership among the populace, which in turn ultimately *may, just, may, make more converts* to Islam. Clearly the *intention is great*. But the point is it does *not* comply with the above *Hadeeth*.

In fact there is a more *illustrative Hadeeth*. It is the *Hadeeth* for **sleeping**, which Mohamad (SAWS) taught it to one of his companions, in part it says:

“...and Your Prophet which You had sent.”

When the companion repeated the *Hadeeth*, to ensure his memorization of it, he said:

“...and Your Messenger which You had sent.” Here Mohammad (SAWS) interrupted and said: “...and Your Prophet which You had sent.” See *Hadeeth* Al-Bokhari 247.

Returning to version B, there are numerous *disadvantages* to version (B), here is a *short list*:

- (a) It is emphatically *unfaithful* to the *integrity of the text*, through “editorial” additions, deletions or paraphrasing. Such unfaithfulness is surely *unacceptable*.
- (b) It surely is *unequivocally presumptive*, i.e. *such translation unabashedly alters the original text*.
- (c) The texts of The Qur'aan and the *Hadeeth* are either *divine* or *divinely inspired*, and thus are *infallible*. They are *just and faultless* for *all peoples, all places and all times to come till the end of time*. Therefore, no individual or group can claim to possess the *divine foreknowledge* to fathom the *serious consequences* of any alteration of the text over time in *any way form or shape, including the formulation of the Qur'aanic words/phrases*.
- (d) As *Time* progresses *newer meanings* do come to light from those texts, a fact which will be *lost* if the texts are *altered*. Such a phenomenon happened

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*statement or action of some one else that the Prophet did approve or did not disapprove.*

during the life time of Mohammad (SAWS) and will continue to happen to the end of Time.

- (e) Any immediate advantage that *might* be attained, sequel to its *textual alterations*, is certainly *not* worth the damage imparted by such an alteration, especially on the long term.
- (f) Clearly the *originators* of both The Qur'aan and the *Hadeeth* are *fully qualified* to determine whether or not a given text requires *any* alteration to “fix” it for the best-way to convey it or convey its intended message. Had there been a need for such a requirement the need would have been fulfilled to begin with by the originators.

What must be remembered with respect to the texts of The Qur'aan and the *Hadeeth* is that *both* are *lofty and perfect all around*. Therefore, *at least* to their *minimum* level *all* peoples must *ascend* or *try to ascend* rather than subject the text of either to any *stooping down* to a common or base level for the sake of “more readership.”<sup>1</sup> Clearly some readers are sufficiently astute or say are endowed with the proper capacity to read and understand such texts. Some others may not be so endued. This is quite natural. So, those who are not so endued should ask those in position of knowledge. For Allah directs all of us to ask if or when we do not know. Allah says in سورة النحل (S16:43):

...so, let-ask you<sup>z</sup> the *Thekre's* (The *Qur'aan's*/ *he* ﴿١٦﴾ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ *Book's*)folks<sup>w</sup> *en(if)* you,<sup>c</sup> were not knowing.

Clearly we do not hesitate to ask people of knowledge in their field of endeavor. Similarly if someone does not clearly understand the Qur'aanic diction or the *Hadeeth* parlance, then it is perfectly normal, in fact it is *strongly recommended*, for such a person to ask the *proper* people in their fields of endeavor, as there are *multiple* specialists in the Qur'aanic text and the *Hadeeth* parlance.

### 1. Newer meaning or application of *Hadeeth* by *Feqh*; also The Qur'aan imparts *newer perspectives/meanings* over time

The above-mentioned honorable *Hadeeth* exhorts/urges us to convey the statements of Allah's Messenger (SAWS) *verbatim*. Without doubt, a *Hadeeth* is (*wisdom*), hidden or apparent, known by the majority or just a few. Therefore, conveying Allah's Messenger (SAWS) *Hadeeth verbatim* to others is most **vital**. That is because there could be *another* scholar who is *more capable of discovering/ discerning/ deriving newer ideas and applications* in the *Hadeeth* being conveyed *not* apparent to the conveyer. Time and again this **proved to be true**.

<sup>1</sup> In fact The Qur'aan in its Arabic format is *not*, yes I say *not*, *clearly understandable* by most, yes most, present day Arab-Muslims let alone non-Arab-Muslims. This is very unfortunate fact. That is because *overwhelmingly* such Arab-Muslims had, for one reason or another and for a *very long* time now, *forsaken* communicating by means of *proper formal* Arabic.



Similarly, with respect to any *Ayah*, the *unfolding of time* and the *progress of human scientific knowledge* will surely uncover and impart *newer meaning or meanings* of the *Ayah* or *Ayat* (plural for *Ayah*), as *had happened and continues to happen* time and again over the years. There are *myriads of illustrative examples* in The Qur'aan as shall be evident later on, or from the study of The Qur'aan to prove this case. Often, the *newer meaning or meanings* of certain type of *Ayat* (Section 2 next) expounded by a scholar at a given time *may or may not be readily acceptable/understandable* in his *current era*.

## 2. Two types of *Ayat*, *Muhkamat* (clear, eternally unchanging), and *Mutasha'beah* (allegorical, and imparting newer meaning over time)

The Qur'aan is Allah's Speech. Obviously Allah possesses *foreknowledge* of the *past, the present and the future alike*. Therefore, Allah is *not* encumbered by the elements of *time, space* or the *experiences* that derive from either or both combined. Thus, Allah's Speech is *eternally and forever right and accurate*. **Allah's Speech is the right and the truth.** Given the aforesaid facts and Allah's saying, that there are *two* types of *Ayat* in The Qur'aan:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ [آل عمران: ٧].

“He Who descended on you<sup>g</sup> The Book<sup>x</sup> of it<sup>x</sup> (are) *Aya'tton*<sup>w</sup> (Qur'aanic statements) *Muhkamaton*<sup>w1</sup> (firm/eternally unchangeable)<sup>w</sup> they<sup>y</sup> (are) The Book's mother;<sup>w</sup> and others (which are) resemblers-she.<sup>ym</sup>” (S3:7)

### 2A) The *Muhkama'to* (firm and eternally unchanging) *Ayat*.

The *Muhkama'to* are those *Ayat* that address: (a) The *Singularity* of Allah through the various messengers; (b) Define the *Halal* (the allowable) and the *Haram* (the disallowed) by the *Sharey'ah Law*, Islam. (c) *How to worship Allah*, according to the *Sharey'ah Law*. The *Muhkama'to* are *categorical and informative* statements. Hence, they are the *bases* (“Mother”) of The Book, *firmly constructed and are everlasting, i.e. forever not subject to any change or newer interpretation*. The Messenger (SAWS), his companions, and the scholars of the *Sunnah*<sup>2</sup> had *thoroughly elaborated* on the *Muhkama'to*; and since they are *firm and everlasting*, there is no need for any further discourse regarding them.

### 2B. The *Ayato* the *Mutashabea'to* (allegorical/analogous, importers of newer meanings over time).

On the other hand the *Ayato* the *Mutashabea'to* are *allegorical/analogous* which

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a detailed explanation..

<sup>2</sup> *Sunnah* means: way/method/system, the saying(s) or action(s) of the Prophet, Mohammad (saws), or such actions/sayings by others that were *sanctioned* by the Prophet (saws).

impart different meanings over time. Although similar in so many aspects, yet *each* imparts a meaning or *multiple meanings over time*. They make up *most* of The Qur'aan, for reasons discussed in Section 2C.

## 2C. The *Ayato* The *Mutashabeha'* to make up *most* of The Qur'aan.

The *Ayato* the *Mutashabeha'* to are more **numerous** in The Qur'aan, as *Halal* (that which is allowable), a direct favor from Allah to and for the humans, is more prevalent. In fact Allah SWT *karrama* ([He] generously/gratuitously bestowed countless boons/blessings upon and ennobled) Adam's sons and absolutely favored/preferred them over many of His other creatures. Allah says in The Qur'aan:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ ..... وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾ [الإسراء: ٧٠]

"And *laqad*(verily, already and affirmatively) *karramna*<sup>1</sup> (We generously and gratuitously bestowed countless boons/merits upon and ennobled) Adam's sons.....and We favored/preferred them over many of whom<sup>P</sup>We created *tafdheelan*<sup>2</sup>(absolute favor/preferment)." (S17:70).

## 3. To begin with consider Allah's creation of man.

### 3A. The Qur'aan says: Allah created Adam *directly* with His Own [Both] Hands:

﴿لَمَّا خَلَقْتُ يَدَيَّ﴾ ص: ٧٥

"...for what I created by My Both Hands<sup>w</sup>" (S38:75)

When something is very dear/important to one, one attends to it *personally*, i.e. *not delegate* it to others. There is no greater *boon/favor and ennoblement* than Allah attending to man by creating him by His "Own [Both] Hands."

### 3B. Also Allah created man in *ahsa'ne*(*perfectest and beautifulst*) stature:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ التين: ٤

*Laqad*(verily, already and affirmatively) We created [the] mankind in "*ahsa'ne*<sup>3</sup>(*perfectest and beautifulst*) a stature." (S95:4)

## 3C. Allah erected/set and enlivened Adam by blowing in him *directly* of His Soul:

<sup>1</sup> Among the multiple boons are: created in *absana* (*perfectest and beautifulst*) statures; eat with their hands- i.e. *not* with their mouths as other animals, have a pronounceable language; are empowered over most other creatures- those creatures are for their benefits; each is enabled to have rational capacity to: (a) Obey Allah; (b) Disobey Allah; (c) Have full foreknowledge of the consequences-(a) rewards or (b) punishments for one's deeds/says. And *most* is that Allah absolutely favored/preferred and ennobled them over many of His other creatures.

<sup>2</sup> The "تفضيلاً" is infinitive noun! So, here the word "absolute" is to intensify "favor." I believe that the "التفضيل" is by way of "favor" in the sense of "prefer" or preferment.

<sup>3</sup> There is no English word for أحسن=absane. Both words *perfectest* and *beautifulst* are in their adjective sense.

﴿سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ﴾ السجدة: ٩

“...*sanwaho* ([He] erected/evened/set him) and [He] blew in him of His Rou’he (Soul)<sup>w</sup>” (S32:9).

**3D. Allah ranked Adam rather high and ordered the angels to kowtow for him:**

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا﴾ الكهف: ٥٠

"And *edh* (when/since) said We for the angels: let-kowtow you<sup>z</sup> for Adam; so they<sup>z</sup> kowtowed." (S18:50).

**3E. Allah made man as His vicegerent in Earth, with all attending responsibilities.**

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾ البقرة: ٣٠

"And *edh* (when) said your<sup>t</sup> Lord for the angels: verily I am making in the Earth<sup>w</sup> a vicegerent.<sup>x1</sup>" (S2:30)

**3F. Allah created and subjugated whatever in the Earth and the Heavens, altogether for His vicegerent, as attested for by the Ayat of The Qur'aan:**

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾ البقرة: ٢٩

“He Who (*had*) created for you<sup>b</sup> what (*are*) in the Earth<sup>w</sup> together.” (S2:29).

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ﴾ الجاثية: ١٣

“And [He] subjugated for you<sup>b</sup> what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth<sup>w</sup> together from Him.” (S45:13)

**3G. Because in each person is a direct "blow" from Allah making-up (his/her) soul, thereby enabling each to have active capacity to:**

(a) Obey Allah; (b) Disobey Allah; (c) Have full foreknowledge of the: (a) rewards or (b) punishments for one's deeds/says. That is he/she is a master of own deed/says, and therefore full bearer of the consequences, i.e. responsibility.

<sup>1</sup> The word “خليفة” means: (1) a vicegerent; (2) the one that replaced another who was before him. For example: Allah made each generation to follow or replace another. The word “خليفة” is a masculine and the “خليفة” is for intensification as in علامة. See تفسیر البیضاوی و روح المعانی لـ الألوسی

4. Based on the above (3A-3G) Allah *established* man of the Earth, *deputized* him to *develop* in it and *develop* the Earth, a huge responsibility. Allah says in The Qur'aan:

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾ هود: ٦١

"He established you<sup>b</sup> from the Earth<sup>w</sup> and *ista'amarakum*<sup>1</sup>  
([He] deputized you<sup>b</sup> for development) in it;<sup>w</sup>" (S11:61).

5. Allah *wanted* His *vicegerent* in Earth, as He *deputized* him for *development* in it, to *voluntarily go* for the *everlasting hereafter*, *not the transitory-beguiling world*. But *unfortunately* through the *recalcitrance* of a great many peoples, peoples of the secular-West, *chose* otherwise, clearly to their great *eventual detriment*.

It is worthy to note here that the glorious *Ayat* says: “*in* the Earth,” while most, if not all, translate that as “on Earth” or “on the Earth.” In fact “*in*” is the accurate one, as it is scientifically more *inclusive*, as everything really and truly is *in* the Earth and *not* on it. Everything is *within the physical landmass* of it, including the multiple layers of its atmosphere. We walk *on the land surface* of the Earth; but we are *in the Earth's atmosphere*, like the fishes are *in* the sea. To be *on* the Earth one has to go above its atmosphere. This is a *noteworthy* modern scientific *phenomenon* The Qur'aan so *long ago* had established this *modern* and *scientific* fact *recently discovered*. Another phenomenon:

6. *Changing meanings* of some words in The Qur'aan through scientific progress.

﴿غَلَبَتِ الرُّومُ﴾ فِي آدْنَى الْأَرْضِ ﴿الرُّومُ﴾: ٢

“(Had been) worsted the Romans; in *adna*<sup>2</sup> (near-by/ lowest land of) the Earth.<sup>w3</sup>  
(S30:2)

The above *Ayah* clearly states that the Romans were defeated in “*adna*” of the Earth. At the time, when this *Ayah* was revealed, the Arabic word “*adna*” was understood to be: “close or near-by.” However, *linguistically* the word *also* means *lowest* (with respect to *altitude*). Through modern science, which we *now* know, the *specific place where* the Persians had defeated the Romans (in 614-15 AC) is on a land which is *below sea level* and it is actually *the lowest* land surface (in terms of *altitude*) on the *face* of the Earth. Altitudes are measured starting with sea level to be zero. However, there are land surfaces of the Earth that are *below* sea level (e.g. in present day Holland and Jordan). Therefore, early in the 7th century AC, the above *Ayah* meant to the people of that time, the *location* where the Romans were defeated was on “the land *close* or *near-by*” was *accurate*,

<sup>1</sup> That is He called on you to *develop your selves* and *develop the region of your abode*, and the Earth.

<sup>2</sup> The word “*adna*” means: (1) near-by, (2) lower most land spot.

<sup>3</sup> The word “الارض” could mean: the land or the Earth.



because *then* the scientific altitude was *not* even known or knowable. Now, that is *fourteen centuries* later, the modern and scientific knowledge is that the Romans were defeated on a land that is *lowest* in terms of land surface and in terms of *altitude*. Of course, *both* meanings (the old and the new) are *accurate* and *valid*. Clearly, only Allah, The Omniscient, can make such choice of words that could impart *different meanings* at *different times* yet are *everlastingly right and accurate*, even if they assume totally *unrelated* aspects and contexts throughout the ages. The aforesaid proves the *veracity* and the *divine* nature of The Qur'aan beyond any reasonable doubt. Such *characteristic applies only to The Qur'aan*. And such can and does stand the tests of time and rational scrutiny.

#### 6A. “*dharrah's*” weight of good or evil shall be seen.

Another example is in *Surat az-Zelzalah, Surah 99*, (The Earthquake). This *Surah* contains two *Ayat* that say on the Day of Judgment all personal deeds will come in for accountability, no matter how *tiny*. The two *Ayat* speak of the  *tiniest* weight imaginable that of a “*dharrah*” (*baby ant/atom/speck of dust*):

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ الزلزلة: ٧-٨

“So whoever [*he*] works a *dharra'ten's*<sup>w</sup> (*small ant's/an atom's/speck of dust*)<sup>w</sup> weigh (*of*) *khayran*<sup>1</sup> (*desirable/worthiness/goodness*) [*he*] sees it;<sup>x</sup> and whoever [*he*] works a *dharra'ten's*<sup>w</sup> weight (*of*) evil [*he*] sees it.<sup>x</sup>”

S99:7-8

At the time of the Messenger and Prophet (saws), the *smallest and tiniest* known weight was that of a *baby ant*, in Arabic “*dherrah*.” However, at the *present* time the same *identical* word “*dharrah*” designates and stands for the word “*atom*.” Clearly the *old* and the *new* meanings of the word “*dharrah*” are not same, but still the overall meanings *apply* just as well in both cases. Thus, an old translation of the word “*dharrah*” would say the weight of a “*baby ant*.” And a *current* translation would say the weight of an “*atom*.” In both cases the translations, although different yet, would be *accurate and applicable*. This clearly imparts the *foreknowledge* and *miraculous* nature of The Qur'aan on *linguistic* as well as the *scientific* bases. No human being could have the *foreknowledge* of the facts or such a *linguistic* acumen.

The above *Ayat* imply two salient factors: (1) the meaning of an *Ayah* acquires *additional newer* meaning over time, although it *retains the same identical text*. (2) An *Ayah* of such a nature does prove the *miraculous character* of The Qur'aan, as *no other book* can claim such a merit, proving that The Qur'aan is *definitely* Allah's Speech. Devoid of any bias, any rational person would surely see that The Qur'aan, in light of the above two examples, of which there are multitudes and multitudes

<sup>1</sup> The word “*خيرًا*” = “*khayran*,” and grammatically inflected “*khayren*” or “*kharon*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “*خير*.”



of their similars in The Qur'aan, *individually* or in *combination* with others like them, prove beyond any reasonable doubt that The Qur'aan is the true Word of Allah. In modern times many scientists were simply *amazed* upon discovering in *their fields of study* how The Qur'aan states *fourteen centuries* ago in most scientific and vivid terms their *recent* discoveries.

**7. Ultimate aim of any *proper* translation of The Qur'aan *should be adherence to the full verbatim or direct transliteration* of the translated text.**

Texts of The Qur'aan or *Hadeeth* parlance besides being **sacred** bear **apparent** and **hidden** meaning(s), meanings which only **elapse** of time will **reveal** them. Thus, **translating** either one to **another** language, **if** the **recipient** language has the **appropriate corresponding terms** then a **full verbatim** translation is a **must**. If such **correspondence** is **not** available, a most likely situation, as the **recipient language lacks the terms**, then a **direct transliteration** is the **only alternative**. Why so? See 7A next for elaboration.

**7A. Maintaining the *sanctity* and the *integrity* of the *sacred/meanings packed* texts.**

When translating Qur'aanic texts or *Hadeeth* to other languages, it is **imperative to maintain** the **integrity** of the text (in letter and spirit). That is **not** to engage in any **addition to, deletion from, or alteration of** their respective texts, through *interpolation, or extrapolation* (personal conjectural inferences, “editorials,” commentaries or interpretations). Also translators **must refrain** from using **adjectives** or **adverbs** for **nouns**, **transitive** verbs for **intransitive** ones. As words of The Qur'aan or the *Hadeeth* in the **original text** convey **apparent meaning and there is a hidden one too**. Remember the *Hadeeth* for **sleeping** and how Allah's Messenger (SAWS) was **emphatic vis-à-vis verbatim**.

**A word of cautionary reminder.**

**8. Hurdles impeding *translation* from the aspect of the *Arabic language*:**

Before we proceed *further*, here is a word of *caution* and a *reminder*. The Arabic language is famous for its expressions of *precision* and *exactness*, *eloquence* and *elegance*, *brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion* all are *hallmarks* of it. Also, *figuration* and *substitution*, *analogy* and *parallelism*, *compensation* and *assimilation* all are speech constructs *ubiquitous* in its literature. The aforementioned are only *some* examples describing how *lofty* and *magnanimous*, *splendid* and *superb* the Arabic formal diction is. The Qur'aanic diction had elevated Arabic language to *even far higher* level of excellence and elegance. So to translate from formal Arabic to any other language is extremely difficult, but with *patience, diligence* and *innovation* it is *not* impossible.

## 9. Qur'aanic diction is *beyond replication, in any language.*

**9A.** the above facts are among the reasons why Allah had challenged *all* the Arabs *individually* or *collectively* to produce even a *small* portion the *like* of The Qur'aan (S17: 88), a challenge the *masters* of Arabic language had **failed** to meet. Thus, any translation could *not* be a *replication* of The Qur'aan. Any translation will surely lose the *exquisite givens of the captivating rhyme and elegant eloquence* of such diction in its original Arabic.

**9B.** Following is one of multiple examples of Qur'aanic *brevity* and *terseness*:

﴿كَانَا يَأْكُلَانِ الطَّعَامَ﴾ [المائدة: ٧٥]

“Both were, [both] eating the food” (S5:75)

In *two words*: “يَاكُلَانِ الطَّعَامَ” The Qur'aan replies *profoundly* and *conclusively* to those who *claim* that Jesus and his chaste mother, may Allah be pleased with both, are *deities*. The Qur'aan says: “Both were [both] eating the food.” (In English “both” is *redundant*, but *required* in Arabic).

Consider the following facts:

- (a) Stating that “both were eating the food” is clean, mentionable and undeniable fact. However, (b) by inference/implication that means *each* had a *need* to (c) *eat* and thus (d) *another need* to (e) *excrete*, as both were real and perfectly normal alive **humans**.

So, both were (f) *like* the rest of the human beings, i.e. *dependent* on *external* factors for their *subsistence*. Hence, if they did *not* eat they would (g) *perish*.

Therefore, if they were “*deities*” (a) through (g) above would *not* apply to them.

**9C.** Thus, out of this beautiful *terse* Qur'aanic expression, one can come to at least the aforementioned reasonable *conclusions* that are rather *confounding* to any reasonable claimer of *deity* for either Jesus or his chaste mother, May Allah be pleased with Jesus and his chaste mother. Amen.

## 10. Allah *honored* the Arabic language by *choosing* it for His Speech.

Arabic language is unlike other languages, in that it is *conjugationally rational*. From its verbal roots one can conjugate/inflect such roots to derive/form the desired verbs, adverbs, adjectives, nouns: passive or active, nouns for palaces or times of action, plural of paucity or multiplicity, etc, etc. Thus, Arabic language is rather *terse* and very *descriptive*. It is *eloquent* and *elegant*. So, Arabic language has special pre-requisites in format and construct. Because Allah *honored* the Arabic language by *choosing* it for His Speech to humanity; so when translating His Speech to any other language, the *recipient* language must be *complemented* and made to *comply* to The Arabic *construct* and *format*, in many respect, such as: “precedence and postponement”=“التأخير و التقديم”, as that **changes the meaning**. For example:

= "...and[you<sup>s</sup>] see the *folka*<sup>x</sup> (*ship/ships*)<sup>x</sup> plowers in it;<sup>x</sup> (S16:14), مواخر فيه  
 = "...and [you<sup>s</sup>] see the *folka*<sup>x</sup> (*ship/ships*)<sup>x</sup> in it<sup>x</sup> plowers;" (S12:35). فيه مواخر.

Another example is that of usage of *particles of prepositions*, such as: مع=with, or إلى=to, or ب=by. In Arabic such particles have *vital explicative* and *significant implicative* meanings.

Here is an illustration:

I secluded *with* the king. I secluded *by* the king. I secluded *to* the king.

*With* = the king and I are of *equal ranks*. Neither has power over the other.

*By* = I am of *higher rank* than the king, e.g.: *I am his emperor*.

*To* = I am of *lower rank* than the king, e.g.: *I am his subject*.

In fact, even a vowel could change the meaning. Consider: الحَمْل = **external load** and الحَمْل (with a *fatha* on the ح=baby in the belly).

## 11. Hurdles impeding translation of The Qur'aan vis-à-vis *recipient* language.

Additionally, there are hurdles vis-à-vis the *recipient* language, such as English, the subject of *this* translation. Among such hurdles is the fact that in the *recipient* language (*English*, for example) the corresponding *precision and availability of vocabulary is not adequate*, let alone *sufficient* in myriads and myriads of cases. (See Section 9 below, for elaboration).

Despite the above facts (Sections 1-7), we should try our best, by *diligence*, *patience*, and *innovation* to translate The Qur'aan into other languages conveying *what* The Qur'aan *exactly and precisely* says. Because *all Muslims are duty bound to convey the precise message* of The Qur'aan; and a *prerequisite* for that *is to put forth what* The Qur'aan *exactly* says in the *precisest* of terms. So we *translate* and/or *transliterate* (*with parenthetical explanations*), and *supplement* the *recipient* language of this magnanimous Qur'aanic diction through *hard-work* and *originality*. See Section 39 to come, for suitable *innovation* and *originality*.

Finally, *translation* of The Qur'aan is *unlike* any other translation. Clearly it *cannot be*, as stated earlier, a *replica* of The Qur'aan in *another* language. But it should *precisely conform to its verbatim*, i.e. *without* any *addition to*, *deletion from* or *alteration* of its diction. So that others will know what The Qur'aanic text *precisely* and *exactly* says *explicitly* and *implicitly*.

And now back to our main topic: *the ultimate aim of translation* of The Qur'aan.

### A Prelude

**Translation=** “ترجمة” To *translate* means to *precisely render* a statement of a certain language *into another language*, with all the attending *implications, inferences, connotations* and *denotations*, etc. to the maximum extent possible. For example the *Ayah* of (S3:139):

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ آل عمران: ١٣٩

“And let not *ta’heyno*<sup>1</sup> (you: <sup>z</sup>weaken/love the world and have a dislike for death in the cause of Allah) and let not sadden you,<sup>z</sup> while you<sup>f</sup> (are) the *a’alanwa* (uttermosts/uppermost-ones), if you<sup>b</sup> were believers.”

**Interpretation=** “تفسير” On the other hand it is to *interpret* or to *explain*, from for example: a *traditional, personal, philosophical*, or a *general* point of view, the *meaning* of a statement, which could even be in the *same* language. Taking the above identical *Ayah* translated *interpretively* with some *personal overtones*, it is rendered by some *well-known* “translators/scholars” as follows:

“So do not become weak (against your enemies), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”

This type of *interpretive* translation is discussed more elaborately in Example # 2 of Section 25 to come. Clearly such *interpretive* translation does *not* adhere to the *integrity* of the translated text nor really and truly says what the text states, denotes or connotes.

## 12. Interpolations are *necessary*, but to a bare *parenthetical minimum*.

Of course, translation may require *interpolations*, *but only parenthetically* by way of:

- (i) *Inserting linguistic* or even *stylistic necessities* (a word, or two, a prepositional article, or even short phrases) that *are inevitable* but *distinctly* manifested from the main text, by, for example (a) *italicized* parenthetical enclosure, (b) *italicized transliteration* or (c) an *explanatory footnote*, etc.
- (ii) Also, Arabic words have *latent* (hidden) *pronouns* and many words have *inferential, implicative, denotative, or connotative* intimations. For instance, take the word: “*Kataba*”=“*wrote*.” From the word “wrote” in English it is *not* possible to know *who* is the *writer per se*? In Arabic the writer is *obvious*. The

<sup>1</sup> The word “تَهِنُوا” is rooted in “وَهَنَ أَيُّ ضَعْفٍ، أَوْ صَارَ بِهِ وَهْنًا” والوهن هو: الضعف وعدم القدرة على بذل الجهد. والوهن أيضاً، كما حدّده ﷺ هو: حب الدنيا، وكراهية الموت في سبيل الله. وَهْنٌ أَيُّ: صَارَ وَهْنًا أَوْ وَاهِنًا أَيُّ ضَعِيفٌ لَا يَقْوَى عَلَى بَذْلِ الْجُهْدِ. لِذَلِكَ وَهَنَ وَهْنٌ كُلُّ وَاحِدَةٍ تَوْصِلُ الْمَعْنَى ذَاتَهُ. انظر الهادي. Therefore, the word “تَهِنُوا” *linguistically* has several meanings, *relevant* to us here are: “(1) weaken you. (2) You love the world and have a dislike for death in the cause of Allah’s cause.” In English there is *no* way to express the word “تَهِنُوا” in one word *per se*. Hence, “تَهِنُوا” is best rendered, in my opinion as indicated above.



writer is a “*he*,” not a *she*, not *they*, not *it*. So, in such a case the “*hidden*” pronoun must be indicated, in a square bracket and *italicized*, such as: [*he*], so that there is *no room for any ambiguity* as to the *identity of the pronoun*; because the *entire Qur'aan is free from any mistake/ ambiguity whatsoever*.

- (iii) Also, in order to maintain normal *linguistic inferences* and *implications* or even *stylistic patterns* or *flows*, *parenthetical expressions* are *unavoidable*. However, *parentheses and their contents* must be kept to the *absolute minimums* definitely *not* for *personal interjections* of *interpretive contents* as such *contents* when *necessary* belong to the *footnotes*.

### 13. Extrapolations should be *marginal*, and *only for the footnotes*.

*Extrapolations* are *inferences/ estimate* by *extending/ projecting known information*. So, all *extrapolations* are: (i) *extraneous verbiage*, except as *needed* in a *parenthetical expression*. In other words, the main text *must not be tampered with* in order to keep it *free from such dictions*, except of course as stated above.

- (ii) *Qur'aanic diction* is *unique* and *Hadeeth parlance* is *matchless*, each is in a *class by itself*. Each is *revered* and *reverenced* for what it stands for. Each has *deep and far reaching implications*, in *addition* to the *apparent designative text*.

### 14. Clearly *transliteration* is an *imperative improvisation* to *meet Allah's diction* in any translation, i.e. due to *lack of corresponding terms*

A. ***Lack of subject agent***. Of course, sometimes there is *no corresponding word* in English for the Arabic word to be translated. For example if one wants to say: “صدق,” the *past tense verb* for “*said or told the truth*,” There is a word in the English Dictionary: “*trued*,” but it has *nothing* to do with *telling the truth per se*, as “*trued*” means: to position (something) so as to make it balanced, level, or square, a different concept. Out of “صدق” we need to say: “صادق” = the *subject noun*, for he who told/said the truth, which in turn the word “صادق” does *not exist* in English *per se*. In English to say “صادق” you have to go in a *roundabout way* and say that who or he who tells/says the truth. Clearly such rendition is perhaps the best *approximation*. However, it is an approximation that falls *short of fully describing the subject agent* “صادق,” as “صادق” is *much more than that*. As an illustration of the point, “that who or he who tells/says the truth” such an entity could be telling the truth *once*, but it is *not his main trait* for *all the time*. Because even the *most notorious liar* could tell/say the truth *at least once*, He is certainly *not* a “صادق” *except* at this *particular time* when he actually *happened* to be “صادق.” Of course the same applies to the verbs “أحسن,” “تصدق,” “أيقن” and their respective subject



nouns. Also “صبر” and its subject nouns of: “صَبَّارٌ”, “صَبَّارٌ” and “مَصْطَبِرٌ”. Similarly for words like: “خَيْرٌ”, “حَسَنٌ”, “تَقْوَى” and many others. When it comes to the “اسم المفعول”=objective noun such nouns are very, very rare to come by in English. Also consider the following:

- B. **Lack of the appropriate verb.** When it turns to be fortunate for the appropriate verb of a word to be available, often it is of the *wrong grammatical construct*. For example the verb is *transitive* and what is need is an *intransitive* or *vice versa*. Thus, such *apparent* availability is only a *mirage*, as it is *almost useless*. See subsection C next.
- C. The **circuitous rendition**. Sometime what is needed is an *appropriate verb* or a *verb-subject* and all that is available are *adjectives* or *adverbs* or the *inappropriate* verbs. For example you want to translate:

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا﴾ البقرة: ٢٦

There is no word for the *intransitive* verb “يَسْتَحْيِي” in English. However, there is the word “ashamed,” which is really an “adjective,” or “embarrass,” “shame” or “discomfit” all are yes verbs but are *transitive* verbs, i.e. *strictly* or *precisely* speaking less than optimum, if not useless for such an application. The Qur'aan is the *most precise* in expression. Thus, *appropriateness* and *precision* must be *observed at all times* and *as much as possible* by means of *parenthetical prefixes/suffixes of words/phrases* or *transliterations* (with parenthetical brief explanation) as a *last resort*.

Therefore, in cases as abovementioned and for additional reasons explained later, the Arabic word, which is *not translatable*, should be *quoted* in a *transliterated* form *italicized* and *parenthetically explained* or *described* by words or phrase. Obviously, what is in the parenthesis is *not* part of the *main text* but the *translator's own best rendition to convey the meaning of what was being transliterated*. This is in *addition* to a footnote, *if applicable*, which may even be more helpful and elaborative.

### 15. Clearly *textual* is neither *replicative* nor *literal* translation.

Clearly, translation through preserving the *textual* content is *neither a replication* nor a *literal* translation. As *replication* is *not possible* even if it were to be done in Arabic language itself. And *literal* translation could become rather *awkward* and *ludicrous*, if not *absurd* or *meaningless*. To illustrate *briefly* and *in passing*, take the “*literal translation*” of this short sentence:

الرجل يأكل في بيته.

The *literal* translation would be:

the man eats in house his.

The *textual* translation would be:

The man eats in his house.

Also in Arabic, the *importance* of “precedence-and-postponement”= “التقديم والتأخير” make big difference. For example:

A. هؤلاء أشدّ منهم بطشا = these (*are*) harder than them (*in*) seizing.

B. هؤلاء بطشا أشدّ منهم = these (*in*) seizing, (*are*) harder than them.

Version A emphasizes the “*hardness*” as it gets *precedence* in the text. Whereas Version B emphasizes the “*seizing*” for the same reason. So, in Arabic “التقديم والتأخير” could be rather *vital* at times and hence must *not* be hastily overlooked, especially regarding *The Qur'aan*.

Therefore, translation is *conforming to the precise text*, i.e. *without any addition to, deletion from or alteration of the exact text*. The translator *should strictly adhere to the integrity of the translated text*, in letter and spirit of *The Qur'aan* or the *Hadeeth*.

In order to adhere to this concept of “*must-be-verbatim*” or *closest* to that, it is *necessary to improvise through parallelization*, described in Section 16 next and originality, discussed in Sections 39 to come later.

#### 16. Parallelization is *paramount*, due to the *enormity* of the translated text

Parallelization (keeping parallel) with the texts, English to the *corresponding* Arabic, *should be constantly sought as much as possible*, i.e. in terms of the *tenses, inflections, adjectives, adverbs, subject, objects, passive, active, intensive modes, transitive, intransitive verbs*, etc. Consider the following *illustrations*:

- (i) For example: if the text says: “*the strayers*” the translator *must stick to*: “*the strayers*,” and *not* express that by saying “*those who went astray*” or some other rendition of that. Or, if the text says: “*those who believe*,” “*those who believed*.” The translator *must stick to* the same expression and *not* say “*the believers*,” instead. The vice versa is also true. If the text says: “*the believers*,” the translator *must not* change that to “*those who believe*,” or *those who believed*.” If the text says: “*If you are believers*,” the translator *must not* tamper with that by *adding parenthetically* (“*if you are (truly) believers*”). Believers are *not* the same as those who *believe* or *believed*. Just like the *athlete* is different than those who just get involved in athletics. Believers are those whose *wont* is a *constant belief*.
- (ii) Originators of *The Qur'aan* and the *Hadeeth* both are fully capable to *qualify* their dictions/parlances if *any* qualifications were in order. Without doubt Allah has good *foreknowledge* of that and His *messenger* would surely be *divinely-guided accordingly* by Allah.

- (iii) Clearly the *intensiveness* of the mode of expression *must be maintained and reflected*. For example: if the Arabic text is in the *intensive* case (expressing *energy, intensity, or frequency* of action), such *intensiveness must be reflected in the translated text*. However, if the *recipient language* does *not* have a *corresponding intensiveness*, the translator must *endeavor to reflect that intensiveness in the main text (parenthetically and in italics, differentiating it from the main text)* by some *qualitative* word or even words as such *intensiveness is inseparable essence of the text* conveying rather *vital* information.

For example: "كاذب"="Kadheb"=Liar and "كذاب"= "Kadh-dhab" or "كذوب"="Kadhoob"=One who is a *repetitive* liar, or one who *lies all the times*. Clearly, "Kadheb"=liar, is *not* the same as "Kadh-dhab"= "Kadhoob." The liar might have lied *once*, intentionally or not. But the "Kadhoob" is a *constant* or a *repetitive* liar. Thus, if the text says one or the other, the translator must respect the *integrity* of the text and reflect *exactly* what the text says. That is because the *implications* could be *far reaching*, and yet may be *unknown* to the translator. When it comes to *intensiveness* of most verbs the English language is rather *lacking*. In Arabic intensiveness could impart a *different* meaning *besides the emphasis*.

(iv) certain Arabic words have *mutuality* or *simultaneity* of their meanings. For example: "خادع"= "Kha'de'a"=deceiver and "مخداع"= "Mokhade'a"= he who is *involved in simultaneous deception*, that is *deceiving while being deceived*. Such meanings must be *reflected* in any translation. Thus, when the Arabic word is "Mokha'de'a" and if translated as simple *deceiver*="Kha'de'a," such translations is not only an *under-translation* but also a *misleading* one at that. Here again the use of a verb of "*mutuality*" nature has *implications* that are perhaps *unknown* to the translator, but it definitely is the most *accurate* choice and may be time will show its appropriateness, such as "*travel in the Earth*" versus "*travel on the Earth*." Present day science proved the former is not *only more appropriate* but the *only accurate* one, i.e. scientifically speaking.

### 17. Parallelization *kept in form explained in a footnote or parenthetically*

There are situations where the Arabic text has a *word* or a *phrase* (such as a proverb, for example) that has *no* English equivalent. Or the Arabic word has *multiple* meanings. In such a situation, if a *word* then it should be *transliterated in italics* and dealt with in *two ways simultaneously*. **Firstly**, it should be *footnoted and fully explained in the footnote*; if needed; **secondly**, in a *parenthetical* expression, a careful English *choice* of a word or a few words translated to give the *closest* possible meaning should be employed to explain it. Also **thirdly** for *every transliteration*, the reader must *not solely* rely on the translator's choice stated in



the parenthesis. The reader is *well advised* to check for his/her *personal* best choice, by referring to the *choices* in the *footnote*, if applicable-/available. That is because the reader *could be more perceptive* or *more knowledgeable* or the *general improved knowledge* of the *time* could bear *more* or *different* perspective. For example: the *posterior* portion of the *Hadeeth* at the beginning of this *Introduction* could apply to him/her. For a short example, take a word like “foom,” in a certain *Ayah* in The Qur'aan, which means either: (1) *garlic*, or (2) *wheat*, or (3) bread made of wheat, or (4) chickpeas. The meanings are so *different*, one *cannot* be used and not the others. Nor it is advisable to *presume* one meaning over the others from the *context*. Therefore, *the word itself* must be *transliterated* and *italicized*, and *parenthetically explained*.

Similarly, when there is an *Arabic tongue-expression*, i.e. *idiomatic Arabic*, such expression denotes many things, among them: the expression is made up of words when put together their *meaning* is *none* of the *words* making the expression. Thus, such *phrasal-/idiomatic* expressions may *not* be meaningful in English. However, it is *elegant*, may be *formal*, and clearly understood by the true *Arabs*. Example of that are the rather *rife* and *recurrent* metonymies in the Arabic language found in The Qur'aan. For example:

A. “ابن السبيل” = “Ibn as-Sabeel” = “Son of the path” = the *traveler*, a *Qur'aanic expression*.

1. A. “ابن حلال” = “son of a legitimate marriage,” A2. “ابن الطريق” = “ابن الزنى” = son of the way/road, and A3. “ابن عجل” = “اللقيط” = *baby-discarded and found*. These three are **not** *Qur'aanic* although *Arabic tongue* expressions. A2= son of: *adultery* (زنى) specifically or *fornication* (سفاح) generally; and A3 by its name “عجل,” meaning *hurry-up*, as *the harlot hurries him during intercourse*, and the *baby* if and when it comes gets *discarded* and is *found* by someone else.

B. “أم القرى” = “Umm al-qura” = “Mother of the villages” = Makka Al-Mukarramah.

C. “الحرث والنسل” = “Al-Hartha wa Nnas'l” = “The tillage and the progeny” = *wife and children*.

D. “عضّ على يده” = “Adh-dh ala yadeh” = “He bit on his hand” = *felt sorry*.

E. “سقط في أيديهم” = “Soqetta fee aydeyhem” = “Had been made to fall in their hands” = *they regretted doing the wrong thing*.

F. “وجه الله” = “Wajho Allah” = “Allah's Face” = *Allah's Entity, or Allah's pleasure*.

E. “بين يديه” = “bayna yaday'he” = *before him, in front of him*.

In the English language there are such *English tongue/idiomatic* expressions too, for example:

A. **Cakewalk** = Some-thing *easily* accomplished.

**B: Soap-box** is a temporary platform used while making an impromptu or nonofficial public speech. And **soap-boxed** means engaged in impromptu or nonofficial public speaking, often flamboyantly.

**C: Troubleshooter:** It's a word made up of "*trouble*" and "*shooter*," but its *meaning* is *neither*. 1. A worker whose job is to locate and eliminate sources of trouble, as in mechanical operations. 2. A mediator skilled in *settling disputes* especially of a *diplomatic, political, or industrial* natures.

Arabic-tongue (*idiomatic*) expression also denotes, among other things:

- 1) All Arabic *tongue* expressions, i.e. the *sentence-constructs* of The Qur'aan are of the *same general nature* as the Arabs express themselves, *as is*, in a *polished (improved)* or *designative (divinely specified)* form.
- (2) The grammar, style, syntax, implications, inferences, connotations, and denotations *all* are *inherent* in its dictions.
- (3) Thus, Arabic *proverbs, similitudes, morals, ethics* and the like would be elemental to it.
- (4) *Eloquence and elegance, brevity and terseness, homogeneity and rhyme for adornment and proportion righteous tradition and worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration and substitution analogy and parallelism, compensation and assimilation* speech constructs are *ubiquitous* in The Qur'aan. The aforementioned are but a *few examples* of how *lofty and magnanimous, splendid and superb*, the Qur'aanic expression is. As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages.

So in cases such as the above, it seems the best course of action is to render the *precisest* possible translation of the *Arabic-tongue* expressions *as is*, but *explain* it in a *footnote* in *addition* to the parenthetical *approximation* of it in English.

### 18. The *necessity* that seems as a redundancy

Frequently situations arise when an Arabic word or phrase, that carries certain *significance*, either for *emphasis* or linguistic *grammar*, where such a word is affixed at its beginning with an *indicative* particle as to the exact *nature* of the subject/object agent in the sentence and it is *suffixed* by a pronoun particle for that agent. For example #1: يَحْزَنُونَ

"They<sup>z</sup> sadden." Better yet: "Sadden they.<sup>z</sup>"

Obviously, the first letter in the word "ي" indicates the *nature* of the *subject agent* that it is: (a) "a *masculine they*" (b) or "*he*" (in cases of a *majestic* addressee) or (c) a *both*; (d) but *not* a "*she*" and *not* (e) "a *feminine they*". And what determines which of the *possibilities* is the pronoun *suffixed* to the word, in this case "ون." Therefore, at the beginning of the word the *potential* subject/object agent is



mentioned but its *exact nature* is explicitly stated, as indicated by “ون,” and in English shown by the *superscript* “<sup>z</sup>” on the they, as they.<sup>z</sup> Take example #2:

18A. يكفرون بالآخرة

Unbelieve they<sup>z</sup> by the Hereafter.<sup>w</sup>

وهم بالآخرة كافرون

18B. “and they, by the Hereafter<sup>w</sup> (are) unbelievers.”

وبالآخرة هم كافرون

18C. “and by the Hereafter<sup>w</sup> they (are) unbelievers.”

In 18A, the superscripted word “they<sup>z</sup>” stands for “ون” in “كافرون”

In 18B. The “they” *emphasizes* the fact that “they” by the Hereafter are unbelievers.

In 18C. The *emphasis* is that *by the Hereafter* they are unbelievers.

Question: why the **emphasis**? Answer: for the respective *intensity* and *specificity*.

### 19. The Qur'aan, the *Sunnah*, and their rational corollary, *Sha'rey'ah Analogy* all are the sources of *prosperity* in this world and *salvation* in the Hereafter.

Of course, the *incorruptible* Qur'aan and the *true/good Hadeeth* are *eternally coupled*; and *both* comprise the *cornerstone* of the Islamic faith; and both *produce* their *rational corollary*, *Sha'rey'ah Analogy*.<sup>1</sup> Thus, *Sha'rey'ah Analogy* is the *third source* of *Sha're'yah Law*. The *incorruptible* Qur'aan and the *true/good Sunnah* are *both* guarded against *corruption and loss*.

“Verily We *nazzalna* (We repetitively descended) The *Thekra*<sup>x</sup> (Qur'aan)<sup>x</sup> and verily We (are) for it<sup>x</sup> assuredly keepers-up.”<sup>2</sup>

What applies to the safe-keeping (keeping-up) of The Qur'aan *equally* applies to the *Hadeeth*. Islam means “*submission* to Allah,” hence, *success and prosperity* in this world and more importantly *salvation* in the Hereafter *are* for those who *voluntarily embrace* and *adhere* to Islam.

<sup>1</sup> Some scholars add “*al-Ejma'a*”=plurality consensus of the Muslim-Fuqaha, a *controversial concept*. Emam Ahmad says whoever claims “*al-Ejma'a*” has *certainly lied*. Emam Ibn Hazm says Islam is for *both* the *Jinn* and the humans. For those who claim “*al-Ejma'a*” among human, what do they have to say about how did they gather the plurality of “*al-Ejma'a*” among the *Jinn*? Obviously, they *cannot*. This puts the case to rest. Furthermore, rationally it does not stand, because if all the humans and even presumably (impossibility) the *Jinn* were to agree on some thing to legitimize it which Allah illegitimizes it will not stand. Or if they were to illegitimate some thing which Allah illegitimated that will not stand too.

<sup>2</sup> The word “حافظون” is rooted in “حفظ” which is “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) \*although he was small he could keep up with the larger boys in sports\*.” (*Emphasis is added*).

## 20. The implications of the *brevity* in the Arabic language

To those who are familiar with the Arabic language, *brevity* is one of its *most salient hallmarks*. The *best* of Arabic statements are those that are “*terse and indicative*.” That means the most desirable of statements are those that have the *fewest* of words but carry *most* meanings. Yes, meanings that could be *direct, indirect, apparent, latent, figurative, metonymic, connotative, denotative, comparative, assimilative, poetic, rhythmic, etc.* All that should be done in a most *artful, flowery and exquisitely eloquent* of expressions. All that The Qur'aan does in a humanly *unmatchable* manner. No wonder it is the work of The Almighty, a further proof that The Qur'aan is the word of Allah. Arabic language is elegantly poetic. It is extremely *precise* and *laconic*. The superabundance of words, as discussed in Section 18 next, enables those who know to be *descriptively* precise and laconic, yet perfect, poetic and gracefully eloquent; but in no way come even remotely close to the Qur'aanic most lofty and most beautiful expressions. That is why the Qur'aanic diction is in a *class by itself*.

## 21. *Superabundance of words, each is uniquely descriptive, makes Arabic rather precise, yet elegant*

If the *Hadeeth* is to be translated *verbatim-equivalent*, as it should, by implication and inference, the Word of Allah, The Qur'aan, is surely *more deserving* in this respect, i.e. when *rendered* (translated) to other languages. The *text* of The Qur'aan is *eternal* and *not* subject to any change. The *text* of The Qur'aan is *immutable, divinely revealed*, representing the *true word of Allah*, which is *quantitatively complete, qualitatively perfect and proportionally balanced*. Thus, no human tampering with such a text is *possible*, let alone *permissible*. Any human tampering with such a text would be *immediately discovered* and *branded as a sinful corruption*. Obviously, human *knowledge* and *mind* are *experiential* and *time oriented*, thus *inherently deficient*. So due to such obvious *limitations*, both compare-not to the *perfect and complete foreknowledge* of Allah Who revealed such a text. It is a fact that over time and in *direct proportion* to the human scientific *achievements* and *empirical* progress, the *meanings* of *some* Qur'aanic texts *change*. That is to say over time, some of the Qur'aanic texts *acquire newer meaning or meanings*. Such newly *acquired*, meaning or meanings could be represented by: a *word*, a *phrase* or a *whole statement* in The Qur'aan. This *change* stands to *prove the embedded divine* nature of the Qur'aanic text, whose *miracles* are *unending*. No humanly written text is as *miraculously merited* as The Qur'aan. Also, no humanly authored text *defied corruption* over the millennia as *The Qur'aan* or the *authentic (true) Hadeeth*. Therefore, all the aforementioned make it *imperative to adhere to the text and respect its integrity* when translating *Hadeeth* parlance or *Qur'aanic diction*. That is because time may break *newer* meanings not heretofore known for the same diction or parlance.

## 22. Translation of the *Hadeeth* or The Qur'aan is a most solemn matter any translator could ever undertake.

The implications of above Sections 1 through 18 make translation of The Qur'aan or the *Hadeeth* to another language, a most *solemn* matter to be ever undertaken in a lifetime by any serious translator. Such undertaking is a form of *worship* to Allah. Therefore, it should be carried out through the *utmost of honesty of purpose, sincerity of pursuit, and loyalty to the integrity of every word or statement that is to be translated*. Additionally, *exactness and accuracy, through carefulness are absolutely necessary*. Also, elegance and polish are to be sought *where possible*, to even *partially* reflect the original, as reflecting the *original in full is an impossible dream* let alone reality.

## 23. The Islamic vocabulary in *English* is unfortunately *encumbered* by *unessential* lingering appendages.

There are so many words that are *totally alien* and almost *never* used in the Arabic *mode* when speaking of The Qur'aan, the Messenger and the Prophet of Allah (SAWS), or any-thing associated with both. Words, such as “**verse**,” referring to a statement of The Qur'aan; or “**The Holy Qur'aan**”; the “**Scripture**”, in reference to the name of The Qur'aan or the text of The Qur'aan. Such words are *rooted* and *derive* from *biblical* literature, *not* Islamic. In Arabic mode there *are far superior corresponding words* for all of them. However, *none* of those corresponding words is used for the same purpose as utilized for in English. The word “holy” is used *thrice* in The Qur'aan and in *all* cases to *describe a place*, about where Allah was addressing His Great Messenger Moses. As to the word “**verse**,” it should *never ever*, I repeat: *never ever* be used to mean an *Ayah*=a statement of The Qur'aan. Allah in **clear** and **unmistakable** terms says that The Qur'aan is “**not surely a say of a poet**”; thus, it should **never** be referred to as **verse** in English. However, let us first find out what is the **dictionary** meaning of the word “**verse**”?

### 23A. Dictionary definition of the word “**verse**” is:

(See Merriam Webster Unabridged Dictionary)

1. A single metrical line in a *poetic* composition; (*emphasis is added*).
2. Metrical or rhymed composition as distinct from prose, *poetry*; (*emphasis is added*).
3. The art or *work of a poet*; (*emphasis is added*).
4. One of the numbered subdivisions of a chapter in the *Bible*; (*emphasis is added*).

Therefore, it is obvious that the word “**verse**” does *not* apply in *any way, form* or *shape* to the glorious and sacred *Ayah* from The Qur'aan. Unfortunately, most English speaking Muslims when referring to Qur'aanic *Ayah* tend to say “**verse**”

of The Qur'aan. Such English speaking Muslims *know* (or *should*) that Allah very clearly states in The Qur'aan:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ﴾ يس: ٦٩

“And not We taught him the poetry; and (is) not befit for him; not [he/it<sup>x</sup>]<sup>1</sup> (is) except a *thekron* (message/exhortation) and a Qur'aan<sup>x</sup> manifest.” (S36:69)

In another *Ayah*, Allah clearly says:

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ﴾ الحاقة: ٤١

“And not it<sup>x</sup> (is) surely a say (of) a poet” (S69:41)

Therefore, in *deference* to Allah's Speech and in *compliance* to the aforesaid *Ayat*<sup>w</sup> hence-forth no Muslim should *ever, ever* refer to *any* part of The Qur'aan as “*verse*,” even remotely.

### 23B. what is the meaning of the word: “*Ayah*”?

The word “*Ayah*” (plural *Ayat*) has three *distinct* meanings, each of which *shares* with the others some *common* features of a *miracle*—i.e. of: (a) evoking *great surprise*, (b) *sustained admiration*, and (c) *marked wonderment*. Thus, the word “*Ayah*” could stand for:

- 1) Denoting a *cosmic* meaning-describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the stars, the plants, the winds, the oceans, the seas, etc.
- 2) Signifying Allah-messenger's *sign* as a *proof* (*miracle*) that Allah sent him and *empowered* him with *that* “sign-as-proof” *validating* his empowerment, i.e. his *miracle*.
- 3) Designating a *statement from The Qur'aan*. The Qur'aan speaks of Allah's Criterion (*His prescriptions or proscriptions*) for the humans to know and act accordingly, on a *voluntary* basis, as The Qur'aan emphatically states:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ البقرة: ٢٥٦

“No coercion in religion” (S2:256).

<sup>1</sup> The pronoun “هو” in this *Ayah* potentially carries *more* than *one* meaning. Qur'aan commentators *differ* as to exactly what it is? For example: *Emam* الطبري says the pronoun: “هو” = “أَيُّ مُحَمَّدٍ”, *Emam* القرطبي says: “أَيُّ”, *Emam* الرازي says: “أَيُّ هُوَ ذَكَرٌ وَ مَوْعِظَةٌ”, Of course others do likewise, and each with a *good rationale* supporting their stand. So this pronoun could be: “*he*” or “*it*.”<sup>x</sup>



Therefore, we shall refer to the “*Ayah*<sup>w</sup>” (plural “*Ayat*<sup>w</sup>”) as meaning *miracle*. The “*Ayah*<sup>w</sup>” of The Qur'aan could be a *single letter*, a *word*, a *phrase*, or a *whole Surah* (chapter). [See the definition of *Surah* in the *Lexicon* attached to this *Translation*.

### 23C. an *Ayah* of The Qur'aan and a *verse* of the Bible

Therefore, the use of the word “*verse*” describing an *Ayah* of The Qur'aan is not only *unfortunate* but actually out right *inappropriate* if not totally *sinful* and *wrong*. However, *verse* of the Bible is rather appropriate, *by both definition and convention*. Thus, we can say an *Ayah* of The Qur'aan and a *verse* of the Bible.

### 23D. the word “*Scripture*” is *not* appropriate for designating any part of The Qur'aan

Similarly, the use of the word “*Scripture*” to mean The Qur'aan or its *Ayat*<sup>w</sup> is just as *bad*, if *not worst* as the use of “*verse*” as above stated. That is because the word “*Scripture*” (with capital ‘S’) is described in the dictionary as: [“The sacred writings of the *Bible*. (Emphasis is added), also called “Holy Scriptures.” Clearly the writing of the *entire Bible* is totally *unverifiable*, as it is *not* possible to *authenticate* all its authors, according to *Christian scholars and reliable Christian references*. The Bible is also one of the most *unreliable* sources of good *historical, scientific* or *factual* information, according to Western scholars and sources. It is *definitively* established fact that the Holy Bible was written (*scripted*, hence the word “*scripture*”), by nominally *forty four* authors. In fact only *one* of them can be authenticated and the rest are *unknown* people, who wrote at *unknown* times, to *unknown* audiences. Thus, The Qur'aan is *not* “*Scripture*.” The Qur'aan is *in a class by itself*, called “The Qur'aan,” a “*Surah*<sup>w</sup>” or an “*Ayat*<sup>w</sup>” of The Qur'aan.

### 24. For their religious terms, Muslims should *not* copy biblical terms

The *rationaly-based* Arabic language is obviously *blessed* and *honored* by Allah to be the vehicle of His Speech, The Qur'aan. Thus, since the Arabic language is *endowed* with a *plethoric* supply (superabundance) of *words*, each *exactly* and *precisely* describes what is to be *intended* in far *superior* and *representative* meanings and manner. Therefore, Muslims for their *religious terms* should enjoy the pleasure of a wide range of terms to describe exactly what they need. They surely do *not* need to *copy* from biblical literature for their *religious terms*. Their terms could be derived either from The Qur'aan or the true *Hadeeth*. In addition to that, in more than one *Ayah*, Allah in The Qur'aan clearly states that the *Muslims* are the “*uttermosts*,” *because of their religion*, as such religion is *quantitatively complete, qualitatively perfect* and *proportionally balanced*, that is after all

it is *Allah-made*. Thus, why should the Muslims *imitate* or *borrow* from other sources, especially when their own sources are *better, preciser and richer for them*. Muslims have *lavisher and far more elegant supply of precisely designative* terms to depict whatever they intend to say or do in the minutest of details. Therefore, words such as: “*holy*,” “*verse*,” and “*Scripture*” should completely **disappear** from Muslims’ *religious* terminology, i.e. with respect to Islam, as *all are totally inappropriate* to use with respect to The Qur'aan or the *Hadeeth*.

## 25. In The Qur'aan there are **fifty-five** characterizations for **naming** The Qur'aan, **none** of which uses the word “**holy**”

The Qur'aan is *described* by *fifty-five*<sup>1</sup> various characterizations for naming The Qur'aan, *none* of which uses the word “*holy*.” The word “*holy*” is used to describe *places*, as stated earlier, mentioned in The Qur'aan only *thrice*, in different *Ayat*, in *all* cases describing a *place*, that of “*al-wadey al-Moqaddasee Towa*,” example as in (S20:12).

However, there are *five characterizations* naming The Qur'aan that are most commonly known, more than the others by *most* Muslims:

- (A) The Qur'aan The *Supreme*; القرآن المجيد
- (B) The Qur'aan The *Magnificent*; القرآن العظيم
- (C) The Qur'aan The *Munificent*; القرآن الكريم
- (D) The Qur'aan The *Judicious*; القرآن الحكيم, and
- (E) The Qur'aan The *Manifester*; القرآن المبين.

Apparently, and Allah knows best, for each of the *Five Pillars* of Islam, there are *eleven attributive* names of The Qur'aan *corresponding to each Pillar*. Following is an *illustrative* discussion of *five* such names.

### 25A. The Qur'aan The *Supreme*

The *characterization* of The Qur'aan The *Supreme* as “*Supreme*,” is mentioned in The Qur'aan *twice*, once as “*And The Qur'aan The Supreme*,” (S50:1), and the other as “*Qur'aan Supreme*,” (S85:21). Clearly the word “*Supreme*” means, among other lofty meanings, distinguished, high-ranking, and of highest morals, nothing tops it. This apparently, and Allah knows best, is associated with the “*two-shahadas*,” the *mandatory* statements a non-Muslim *must pronounce* in order to *enter* into Islam and *become* a Muslim. The *first* is to say: “I bear witness that there is *no deity but Allah*,” and the *second* is to say: “I bear witness that *Mohammad is His Messenger*.” Once a person *sincerely* enters Islam through this ritual ceremony, that person

<sup>1</sup> *Shykh el-Islam, Imam Jalal ed-Deen es-Soyotti* (d 911H) in his two-volumes book, *Al-Etqan Fee Oloom Al-Qur'aan*, mentioned *fifty-five* names of The Qur'aan, *none of which is by the word “holy.”*

insures: (i) achieving the *zenith* of personal *closeness* to Allah; (ii) personal *salvation* in the Hereafter, (iii) personal *safety* from Hell; and (iv) Personal *ecstatic abode* in Paradise. If the *sincerity* of the person *continues* (after pronouncing the two *Shahads*), that person shall be a good person and (v) his/her *children* shall be *good* too, as “the good begets the good.”

### 25B. The Qur'aan The *Great*

The *characterization* of The Qur'aan as “*The Great*” is mentioned in The Qur'aan *once*, as “*The Qur'aan The Great*,” (S15:87). Obviously, *great* means grand, splendid, outstanding, superlative, Supreme, in thoughts and deeds (among other splendid meanings of the word). Those words describe *some* of the salient characteristics of The Qur'aan The Great. Apparently, and Allah knows best, this characterization of The Qur'aan The Great is associated with the *daily five times of a Muslim's prayers* in order to be *worthy* of this greatness. Once a person is a Muslim, that person is *required* to maintain the *five-daily-Prayers*; thereby *meeting* Allah *five times* in any twenty-four hours (day/night) cycle, to be: (i) *cleansed* and *fortified*, in order to obtain or lead a proper life. The five times are at *specified* periods, for the *male* normally carried out in the *Mosque*, where a person (ii) *interacts* with familiar folks and gets *introduced* to new peoples. If, for no valid reason, the five prayers are *not maintained one-hundred-percent*, this amounts to a personal failure of *inexcusable grave sin*. Maintaining the *daily five times Prayer* is (iii) the *only identifying “badge”* a person has to *prove* his/her (iv) continuing *belonging* to Islam. After death, the very *first* thing a person is asked to *account for* is his/he Prayer. If the Prayers are found *satisfactory*, the person is *acceptable* and is already in *good standing*, shall have *easy going* and *facile or no accounting*. If on the other hand, the personal Prayers are found *unsatisfactory*, the person is in very *bad standing*, will be going through *miserable accounting*. Allah says in The Qur'aan that prayer prohibits *indecenty* and the *disrepute*. Thus, a person who *maintains the five Prayers* will *tend* to (v) stay *decent* and *reputable*.

### 25C. The Qur'aan The *Munificent*

The *characterization* of The Qur'aan as “*The Munificent*” came *once* in The Qur'aan, as “*Munificent Qur'aan*” (S56:77). This characterization and Allah knows best, is apparently associated with the *Third Pillar* of Islam, *az-Zakah*, i.e. alms giving. From the word “*Munificent*” we know that it means bounteous, unsparing, openhanded, hospitable, generous *giving*, among the all-beautiful meanings of this word. Thus, *az-Zakah* is *giving* in all those senses. It is giving a *small* portion of that which is *extra* to the personal needs for *a full year* and is in



*excess of a certain minimum amount. When this small portion is given, from that excess of a certain minimum, is given in accordance to the Criterion of the Zakah, the recipient is (i) appreciative and thankful. (ii) The giver feels gratified and contented. (iii) Additionally, Allah will bless the remaining portions (which is now purified through giving the Zakah) and (iv) Allah will likely prevent all possible adversities that might be on the way to afflict the person in his/her dearest (property, health, or relatives). (v) The Zakah (alms) giving enhances the repetition act, thereby repeating the cycle once again.*

### **25D. The Qur'aan The *Manifester***

The *characterization* of The Qur'aan as “*The Manifester*” is mentioned as “*The Qur'aan The Manifester*” *twice*, (S15:1) and (S36: 69). Manifester means perspicuous (clearly expressed and easy to understand), clarifier and explainer. This characterization is associated, and Allah knows best, with the *wisdom of fasting*, be it the *obligatory* fasting (for Muslims) during the munificent month of *Ramadhan* or *voluntary* fasting outside of that month. As stated in the *Hadeeth* and The Manifester Qur'aan, Allah rewards for good deeds by *double* or *triple* folds; in fact, by seven folds, seven hundred folds, or more. However, in the case of *fasting*, obligatory or voluntary, Allah left the case *fully open*, beyond the seven hundred folds. In the *Hadeeth* it is stated that Allah says: “fasting is for Me and I reward for it.” That is because fasting is *truly special worship*; *only* Allah and the fasting person know that it is *genuine*. The *genuineness* of fasting is *impossible* to determine except for Allah to do. A person could *pretend* to be fasting. Thus, *only* Allah knows whether or not it is *genuine*. It is *not* just “*not eating, not drinking, and abstaining* from sexual and other known *fast-breaking* deeds,” it is the *intention before* and *practice* during the fasting that could *make* or *break* the fasting. Fasting was *institutionalized* and *practiced* by various religions and societies *before* Islam throughout the human history and communities. However, once *fasting* is *properly and genuinely carried out*, it is (i) one of the supremest personal feelings of *closeness* to Allah, as it *clarifies and distinguishes* the real faithful from others; (ii) it assures a person of the greatest *Godly recompense*; (iii) volumes upon volumes of books were written elaborating on the *great health merits* of fasting; (iv) Fasting is the most direct personal experience to *appreciate* the feelings of the needy; (v) Fasting teaches *discipline* and *moral* high grounds.

### **25E. The Qur'aan The *Judicious***

The *characterization* of The Qur'aan as “*The Judicious*” is mentioned in The Qur'aan The Judicious *twice*, “*The Book The Judicious*” (S10:1) and “*The Qur'aan The Judicious*” (S36:2). This characterization is associated, and Allah knows best,



with the *wisdom* of the *Hajj* (Pilgrimage) to Makkah. So it applies to *both*, the *major* (full) *Hajj* or the *minor Hajj* (the *Omrah*). However, in *both* cases of *Hajj*, the person who makes the *Hajj* experiences (i) the travails and tribulations of journeying, a *wonderful learning experience* for all; (ii) coming across *new territories*; (iii) coming in *contact with new peoples*; (iv) engaging in *disciplining* him/herself to *strict criteria* of various physical life activities and rituals; (v) *winning the greatest prize of a life time*, coming back as *fresh* from all the personal sins and wrongs as the “*new born*.”

## 26. Similarly, there are *thirty-seven*<sup>1</sup> characterizations *naming* Mohammad (SAWS) *none* employs the word “*holy*”

The Qur'aan *mentions* Allah's Messenger and Prophet, Mohammad (SAWS), by *five proper* names. However, in the books of *Hadeeth* there are *thirty-two additional descriptive* names for him (SAWS); *none* of those names employed the word “*holy*” in *any way, form or shape*. In the Arabic mode, *at no time* anyone referred to Mohammad (SAWS) using the word “*holy*,” *directly or indirectly*. The *five proper* names The Qur'aan mentions for Mohammad (SAWS) are:

1. Mohammad. 2. Ahmad. 3. Abdullah. 4. Taha. 5. Ya'seen.

The rest of his names are *descriptive* of his *character* (SAWS), i.e. his *characterizations* (SAWS).

## 27. The Arabs and their language are *honored*; they are *to spearhead* The Qur'aan *and its message* through Arabic language

For myriads of reasons, covered in some details, in my book, *The Future World Order*, Volumes II and I in varying degrees. Allah is: “Ever/Stout Doer for what [He] wants” (S85:16). The Arabs became the *spearhead* for the message of Islam from its very *inception*. Their language became the *language* of The Qur'aan, the true word of Allah. Perhaps it is *germane* and *illustrative* to reiterate and paraphrase what we said about the Arabic language in some details in Volumes I and II of our book, *The Future World Order*. Here are some excerpts in part:

The Arabs for millenniums lived a meager life in the periphery of all civilizations in their barren desert. Prior to Islam, their *contribution to the rest of humanity apparently was none*. However, they possessed a *unique, highly polished, and fantastic* Allah given language, of which they were *masters*. During the pre-

<sup>1</sup> Names such as: 6. The Messenger of Allah. 7. The Prophet of Allah. 8. The Illiterate. 9. The Lamp. 10. The Bringer (or Most Bringer) of good tidings. 11. The Warner (or Most Warner). 12. The Illuminator. 13. The Inviter. 14. The Manifester, Clarifier, Explainer. 15. The Witness. 16. The Most Fervent (Eager), *desiring the best for his people*. 17. Most kind. 18. The Most Merciful. 19. The Exclusively Chosen. 20. The trustworthy. 21. The Truthful. 23. The Inviter. 24. The Seal. 25. The Multitudinously Mercy Giver. 26. The Compassionate. 27. The Explainer. 28. The reminder. 29. The Smiler. 30. The Killer of enemies of Allah. 31. The Dependent on Allah. 32. The Opener. 33. The Gift of Mercy. 34. The Gift of Grace. 35. The Guide. 36. The effacer. 37. The Gatherer.

Islamic era they nearly *perfected a linguistic industry*, and made *annual* events thereof—events which were *unheard* of before, *any time anywhere*. The Arabic language is amply helpful in this respect—for its *words* and *antonyms* are *encyclopedic* in coverage and abundance. There are many terms for various words—e.g.: “sword,” “camel,” “dog,” “tent,” “mountain,” “valley,” “love,” “hunting,” “milk,” “rain,” “wind,” “cloud,” etc. The terms run into the *dozens* and sometimes into the *hundreds*. Thus, for instance, there are “60” words to mean “dog”—and *no two words are identical*. There are *shades* of meanings *unique* to each. That means the language is rather rich in vocabulary. Each word is an *individual concept*—i.e. a *thought*. Thus, the language encompasses a plethoric supply of ideas and words. There are *five hundred* words for the “sword” and about *48 words* to describe the 24-hour (day/night) period. Thus, instead of saying (in English): “morning,” “noon,” “afternoon,” “evening,” “night,” and “midnight”, in Arabic the *48 words* (not all are commonly known) describe almost each 1/2 hour of the 24 hour time span. It is *not* on the basis of coining two words to make one, (such as “afternoon”). It is rather a *single* word describing a *specific* time span. The Arabic language is root-based. It has about *sixteen thousands* word-roots (16, 000). Each root is logically-based, i.e. such roots are rationally-derivative; and so a word can be *conjugated* quite numerously. Imagine *conjugating* (giving all various forms) each root multiple times, to derive various actions, verbs, nouns, adjectives, etc. For example take a short list with respect to the *adjective*, and on it you gauge and measure accordingly:

- a.** Adjective nomen (name), and **b.** Adjective being,
- c.** Adjective comparative, and **d.** Adjective superlative,
- e.** Adjective designating action as natural, not natural, permanent, not permanent,
- f.** Adjective designating state as beginning, actually in progress, about to begin,
- g.** Adjective intensive, and **h.** Adjective passive,
- i.** Adjective numeral, denoting 1, 2, 3 or more but less than 9, in the tens, of abundance, of multitudes,
- j.** For all the above considering it for 1,2,3,or more,feminine for 1,2,3, or more, masculine for 1,2,3, or more, diminutive, for 1, 2, 3, or more, or enormous for 1, 2, 3, or more.

No other language has that many word *roots* and *logical derivatives*. The Arabic language is the *longest living* language there is. It is more than *80 centuries* old (8, 000 years old). Poets *before* Islam engaged in a mind busting linguistic *adornment* for their poetry, Section 28 next.

## 28. Mind busting linguistic adornments

Poets *before* Islam had a “field” with their poems and how to beautify them with the overwhelming (“mind busting”) linguistic *adornments* and *highly descriptive* yet *laconic* terms. Bombast (grandiloquent) and declamation (oration) reached a lofty zenith of magnificence. Their poems were *hallmarks* of eloquence, elocution, allusion and alliteration, originality, substitution, figuration, conjugation, hysteron-proteron, synecdoche, rhetoric, analogy, and parallelism; metonymy, appropinquation (approximation), interpolation, accompaniment; compensation, assimilation (comparison), nunnation for quavering or prolongation for modulation, epithet, sarcasm, and paradigm. Such were only a few examples of what was involved. All that, plus a lot more, prompted the poets of the time to be artful, flowery, and simply beautiful in their poetic expressions and poems. Moreover, they engaged in a razor edge competition: to excel and outdo one another. In such an environment The Qur'aan descended to all the Arabs *outstripping* and *surpassing* their linguistic most *powerful* abilities at the zenith of competence by *immeasurable* standards.

## 29. The Qur'aan *surpassed* even the loftiest and most splendid poetry; it is *unique* and in a class by itself

Thus, within such an environment of linguistic *elegance* and *eloquence*, plus the plethoric supply of words and antonyms enriching the Arabic language, The Qur'aan descended. As a result of such a descending, Arabic language was further propelled to even a *higher* zenith of polish, magnificence, and splendor of expressions, through the mouth of the “*unlearned*” Mohammad (saws). Mohammad (saws) was *never* known to be an orator (a rhetorician), poet or even a public speaker. The Qur'aan not only *surpassed* but even *challenged* that lofty magnificence and high splendor. For lack of a better thing to say, they said it was “forged”. Why forged? They claimed that Mohammad (saws) had “*forged*” it. At first The Qur'aan *challenged* anyone alone or assisted by others (save Allah) to produce “*ten forged*” *Surahs* like that of The Qur'aan. That challenge was not answered, as anticipated. The Qur'aan says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيْنَ وَادْعُوْا مَنْ

اَسْتَطَعْتُمْ مِنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٣﴾ هُوْد:

“Or say they:<sup>z</sup> [he] forged it,<sup>x</sup> let-say [you]<sup>s</sup>: then *oto* (let-come you<sup>z</sup>) by ten *Sumaren* (Qur'aan Subdivisions) forgeries<sup>w</sup> like it,<sup>x</sup> and let-summon you<sup>z</sup> however you<sup>z</sup> could of lesser than Allah, if you<sup>c</sup> were *ssa'deqeena* (always truth enforcers).” (S11: 13)

Later on The Qur'aan *challenged anyone alone or supported by all others (save Allah)* to produce *one single Surah* like that of The Qur'aan. Also that was *not* answered. The Qur'aan says:



﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ﴾

وَأَدْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿البقرة: ٢٣﴾

“And if you<sup>c</sup> were in suspicion of what *naẓḥalna* (*We repetitively descended*) on Our *ab'de*<sup>1</sup> (*slave*), then *oto* (*let-come you*<sup>z</sup>) by a *Surat*<sup>2</sup> (*division of The Qur'aan*) of its<sup>x</sup> like; and let-summon you<sup>z</sup> your<sup>n</sup> witnesses<sup>3</sup> of lesser than Allah, if you<sup>c</sup> were *ssa'dequeena* (*always-truth-enforcers*).” (S2: 23)

In fact, The Qur'aan informed assuredly and clearly that even if *all* the humans and the *Jinn* were to gather together (*trying*) to produce the like of The Qur'aan, they would *not* and could *not* do that:

﴿قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ﴾

وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿الإسراء: ٨٨﴾

“Let-ay [*you*<sup>s</sup>]: indeed if gathered the humans and the *Jinn* to *ya'ato* (*come they*<sup>r</sup>) by like this [The] Qur'aan, not *ya'atona* (*come they*<sup>r</sup>) by its<sup>x</sup> like, even (*if*) were some for some (*were*) *dha'heeran* (*backers/ supporters*).” S17:88

\* Notice this great *Ayat*<sup>w</sup> says: (1) “بِمِثْلٍ” “*by like*” and not “like.” (2) That is to say, the great *Ayah* elegantly but more importantly *indicatively* employs the particle “ب” in the word “بِمِثْلٍ”. Such particle has about *twenty* different meanings and implications, among them: (a) “المجاورة” = *disregarding* of, (b) “الإستعلاء” = *superiority*, in the sense of *urging to go beyond* or of course *leave alone*, or consider *condescendingly*; and (c) “التبعيض” = *portioning*. All that suggests, and Allah knows best, that since it is *not* possible for them *all* to produce even something that *looks* like The Qur'aan let alone *like* The Qur'aan itself, therefore (a) *disregard* them, (b) *go beyond* them in a *superior* manner, as they are *not* worthy of the task and (c) they are but a *party* of such *flunkers*. All other English translations of The Qur'aan known to this translator *miss* such subtleties as covered in this asterisk and *many others like it* to come, Allah willing, because their translation is *interpretive* and *flawed*, surely not *verbatim/textual*.

### 30. The conclusion is: The Qur'aan *cannot* be the synthesis of the human beings, singly or collectively

The conclusion is that The Qur'aan *cannot* be the *synthesis* of the human beings, by *singular* or *collective* efforts. For over 14 centuries so far, no one alone or

<sup>1</sup> The word “*ab'de*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to Allah vis-à-vis the *humans*. See the *Lexicon* attached to this Translation for an elaboration.

<sup>2</sup> See the *Lexicon* attached to this Translation for this proper name of a *division* of The Qur'aan.

<sup>3</sup> These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians* who *render judgment* as to the *best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of The Qur'aan.



supported by any/all others, came up with “*by-the like*” let alone the *like* of The Qur'aan, *even in part* let alone in whole. Human synthesis of The Qur'aan is truly *impossible* in all its aspects—be it the *text*, *context*, or the *syntax*. There were some feeble and indeed foolish attempts made by some people but all were so insubstantial, stupid, and laughter inducing efforts. Clearly, Allah knows His challenge. And that is why He made it, knowing full well, through His foreknowledge and Omniscience, in advance that no one can ever stand to the challenge. Only The Creator of all things knows how—because *He* is the Creator, Fashioner and Omniscient. Thus, Allah's open challenge stood, and shall continue to stand *forever*. It is not only the *linguistic synthesis* difficult as it is, but also the ideas and the *eternally accurate and ever renewing information therein in all fields of human knowledge*.

### **31. Each challenge is according to the corresponding knowledge and skill of the challenged people**

Clearly, Moses' and Jesus' (pbuo both) miracles were *specific* and for a *one time occurrence* of each, for those present *then* to experience, appreciate, and be impressed with the extra ordinary phenomena. But The Qur'aan as an *eternal miracle*, only *linguistically* expressed in an *intellectual and scientific Marvel* for all of the humankind *throughout the ages*. Therefore, The Qur'aan will remain *eternally: unique, informative, and inimitable* in its perspectives and panoramas. Also the information in The Qur'aan will *always* be everlastingly *fresh*, depending on the level of man's *empirical achievements* at *any* given time—which really depends on the individual's *general knowledge* of his/her *era*, *deductive, detective, and inventive capacities*—i.e. deducing, or detecting the *specific(s)* from the *general* principle, the *vice versa*, or the inventing and discovering of something all-together anew.

### **32. The Qur'aanic information is *divine, unattainable* by man *except* through Allah's *design, permission, and revelation***

The Qur'aan is *not* a book in any *specific* discipline of the humanities, save *religion*. Nevertheless, it contains *signs* and *clues* (sometimes *explicit* sometimes *implicit*) concerning the true nature of things in all human endeavors, a fact knowable to some and unknowable to most. It also contains *facts* concerning the *nature* of the *universe, its contents and their creatural behaviors*—including man (see Section 30 next). The challenge remains in how to *discern* or *decipher* those signs or clues in the respective areas of concerns or disciplines. Discerning and deciphering will occur at *predetermined* quanta by Allah, in a specific time, place, way, and through a person or persons. For elaboration see my book, *The Future World Order, Vol. II*, Chapter 24.

### **33. The Qur'aan elucidates on *everything*, and ultimately explains itself by itself**

33A. what is great about The Qur'aan is that it is "an exposition/elucidation for everything." Such is a fact known by some and not known by most. The Qur'aan says:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَيِّدًا لِّكُلِّ شَيْءٍ﴾ النحل: ٨٩

“.....and *nazzalna* (*We repetitively descended*) on you<sup>g</sup> The Book, an exposition/elucidation for everything” (S16:89).

33B. and also, in another Ayah:

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ الأنبياء: ٧

“....so let-ask you<sup>z</sup> the *Thekre* (*The Qur'aan/ The Book*) folks<sup>w</sup> *en(if)* you<sup>c</sup> were not knowing you.” (S21:7).

The Qur'aan addresses *every* conceivable aspect in this life and the hereafter to the humanly-knowable extent. Knew such a fact who knows it and did not know it who does not know it. The Qur'aan *specifies* what it had *generalized* previously and *vice versa*. But *ultimately* The Qur'aan explains itself by itself, as shown time and again.

In the above Ayah, The Qur'aan in *unambiguous and clear* terms directs *everyone* to: (1) seek *authentic* knowledge through those *who know*; and (2) avoid judging by presumption.

33C. clearly The Qur'aan says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾ الإسراء: ٣٦

"And let-not *ta'gfo* ([*you*]<sup>s</sup> *judge by perspicacity and presumption*) what (*is*) not for you<sup>g</sup> by it<sup>x</sup> knowledge" (S17:36).

33D. let us illustrate. In *general* terms The Qur'aan says in:

﴿وَيَا أَشْحَارَ هُمْ يَسْتَغْفِرُونَ﴾ الذاريات: ١٨

“And by the *as'ha're* (*dawns' ere*), they *yastaghferona* (*seek forgiveness they*)” (S51:18)

33E. in *specific* terms The Qur'aan says in:

﴿إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ﴾ [القمر: ٣٤]

“....except (*Lott's*) *aa'la* (*family/ house/ kin*) *najjayna* (*We iteratively delivered*) them by a *sa'har* (*dawn's ere*).” (S54:34)

The lesson to be learned from the above, 33A-33E, is: (1) The Qur'aan addresses

**everything;** (2) The Qur'aan *generalizes* and *specifies*. (3) The Qur'aan *ultimately explains itself by itself*, i.e. where the *generalities* are specified and the *specificities* are generalized. (4) The *generality* is by the *as'ha're* (dawns' ere) *seeking forgiveness*. The *specificity* is that (Lott's) *aa'la* (family/ house/ kin) were *delivered* by a *sa'har* (dawn's ere).

So one has to be **fully knowledgeable** about the **whole** Qur'aan in order to understand it in **context** and find how it explains itself by itself. The greatest lesson is **never** take The Qur'aan **out of context**. As such an act is not only **sinful** but the doer would be a **laughingstock**.

### 34. The Qur'aan and the *Sunnah*, touch on every conceivable human endeavor and the universe, directly or indirectly

In addition to The Qur'aan, there is the *Sunnah* (Prophet's speech/ actions), which *complements* The Qur'aan by *explaining* some of it or some aspects of it. For example the *Sunnah* *specifies* or *details* the “*generalities*” in The Qur'aan. Also, the *Sunnah* elaborates on some *specificity* in The Qur'aan. Hence, The Qur'aan *and* the *Sunnah* both completely address *every conceivable* human endeavor, giving rise to *bases* and *sources* of the *Sharey'ah* Laws. However, the *two* (i.e. The Qur'aan and the *Sunnah*) *inherently prompt the mind for their rational complement, the Sharey'ah Analogy*. By *Sharey'ah* analogy we mean, *Sharey'ah* scholars through *analogy*, would *deduce* or *infer* and reach *informed Sharey'ah judgment* of an *unknown situation* based on *comparisons* of the *similarities* of a *known Sharey'ah situation*. Thus, when The Qur'aan is *coupled* with the *Sunnah* and the *Sharey'ah* analogy the result is a *quantitatively complete, qualitatively perfect and proportionally balanced code* for laws of life for a *divine-guidance*, producing *righteous and balanced* living suitable for *all* the humans for *all* times and places. That is in addition to dealing with the Universe in terms of creation, contents, and history, i.e. past, present, and future. Thus, the trio, *The Qur'aan, the Sunneh, and the Sharey'ah Analogy* directly or indirectly expound on *every conceivable human endeavor and the nature of the Universe* and deal with all in the *most perfect rational and scientific way*. After all it is from Allah, The Almighty, The Creator, The Omniscient and The Omnipotent.

### 35. The Qur'aan designates and the *Sunnah* complements

The Qur'aan is *clear* and *unambiguous* in terms of *designating* the *pristine Sunnah* is there to *complement* and *explain* The Qur'aan. The Qur'aan says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر: ٧

“And whatever the messenger *aa'takum* (accorded you<sup>b</sup>) so let- you<sup>z</sup> take it<sup>x</sup> and whatever [he] forbade you<sup>b</sup> regarding it<sup>x</sup> so let-you<sup>z</sup> cease (*doing its<sup>x</sup>*).” (S59:7)

The Qur'aan also says:

“And not [*he*] pronounces by the *hawa* (*tendentious liking*). Not it<sup>x</sup> (*is*) except a revelation<sup>x</sup> being revealed.” (S53:3-4)

Clearly the pronoun “[*he*]” in the above *Ayah* refers to The Messenger and the Prophet (SAWS); and the “it<sup>x</sup>” refers to his pronouncements. As a matter of fact, if it were *not* for the *Sunneh*, Muslims would *not* know *how* to *pray*, *perform Hajj*, or *give Zakah*, or do *most*, if not all, the worships to Allah. It is the *Sunnah* which *designates*, *explains* and *elaborates* on whatever The Qur'aan states in *generalities* that *need specificities*. Also, the Messenger (SAWS) said: “You pray as you saw me praying.” On *Hajj* (Pilgrimage) occasion, he said: “Take from me all your rituals.” Clearly all that makes a lot of valid logic and a good deal of good rationale. Thus, those that claim that “they go by what The Qur'aan says *only*,” i.e. they *want to be oblivious* of the *Sunnah*, could not be more *wrong*, by the *verbatim* of The Qur'aan itself, in light of the above quoted *Ayah* (S59:7).

### **36. The Qur'aan is: *both self-evidently true and accurate, or ultimately bound to be true and accurate by experience and/or scientific means***

Believers in The Qur'aan take its entire contents to be *right and true* on the basis of faith, when they do *not know*. They take it like that on the basis of *empirical science* when they *do know*. These bases served the believers well in the past and will serve them well in the future. They reckon that The Qur'aan is for all ages, places, and social strata. Therefore, what they do *not currently* know is not necessarily conclusive. As time progresses and man acquires greater maturity, experience and *conclusive* (i.e. confirmed) *scientific knowledge*, invariably and inevitably the *rightness* and *veracity* of The Qur'aan will prevail, as it did since its revelation. The Qur'aan shall stand *absolutely perfect*. The Qur'aan is Allah's (the Omniscient's) Word. Scientific *confirmation* comes only after a series of (*divinely predetermined*) stages, through *empirical* observations or findings, scientific hypotheses/theories, and last a *confirmation law*. At the stage of *scientific certainty*, through a *confirmation law*, The Qur'aanic Marvels *shine* with greater brilliance and flying colors. This takes place throughout the history of mankind, *proving for each successive generation* that The Qur'aan is beyond doubt, *is the true word of Allah to guide humanity divinely and so to ultimately save it*.

### **37. The Qur'aan is: *consistent and error-free*. It is meant to be for *all locales, ages and peoples*. Its synthesis is *divinely made***

Although The Qur'aan came down over a long stretch of time (over 23 years)



and geographic locations *piecemeal*, its syntactical arrangement is *most amazing*. Each word, phrase, sentence, or Marvel is *arranged by divine designation*. The Prophet (SAWS) once in receipt of any Qur'aanic revelation, not only he *memorized* it, but *immediately dictated* it to one of the amanuensis (writers/registrars of the revelations) and told the amanuensis (by Allah's *designation*) *exactly where* to place whatever that was revealed in a *particular* place of a *Surah*—i.e. telling them to place the new revelation *before* such and such, and *between* such and such (Marvel or *Ayah*). The Prophet (SAWS) had *no say* as to such *exact placements* of the various words, phrases and Marvels. Yet at the end, we have a *perfectly consistent, ageless and absolutely consistent narration*. There is no discrepancy whatsoever making a *self-evident proof* that *it is divine*. Also given the historical piecemeal revelation of The Qur'aan, and its syntactical arrangement over that many years and geographic locations, if it were of human making, then *inconsistencies and discrepancies* were *bound* to have *occurred* in it. Nevertheless, based on *objective* examinations of The Qur'aan one is *amazed* to find that the *entire* contents of The Qur'aan to be rather *miraculously harmonious and rationally consistent—without any error or discrepancy whatsoever*. This is a *miraculous phenomenon* by any human standard. Such a phenomenon could *not be coincidental*. It is by *divine design*, to be a *sign by and of itself*. No human product can even claim a likewise model. No wonder, because it is Allah's Work. The Qur'aan states such a phenomenon—urging all concerned to ponder and reflect over The Qur'aan:

﴿أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ ۚ وَلَوْ كَانِ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾ النساء: ٨٢

“Do then not ruminate they<sup>z</sup> The Qur'aan;<sup>x</sup> and had [was<sup>x</sup> /it<sup>x</sup>] from *ende* (springing of) other than Allah, surely (would have) found they<sup>z</sup> in it<sup>x</sup> multitudinous difference.” (S4:82)

Of course, the *nonobjective*, the *ignorant*, or the plainly *stubborn*, as well as the *bigoted* would “*see*” inconsistency or discrepancy *regardless* of whether such inconsistencies or discrepancies *exist or not*. For such (stubborn/biased) people we shall beseech (pray to) Allah to illuminate their minds and hearts and divinely-guide them to the aright-path. However, the fact remains that **The Qur'aan** is the Book *most accurate and most perfect all around*. Falsehood *cannot* even approach it from before or behind it, as **it is the embodiment** of the Right and the Truth from Allah, The Omniscient, Who is The Hakeem (Possessor of the ultimate wisdom) and worthy of the praise and thanks—Allah says:

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۚ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾ فصلت: ٤٢

“Not *ya'atet* (comes to) it<sup>x</sup> the falsehood<sup>x</sup> from between its<sup>x</sup> both hands<sup>1</sup> and nor from its<sup>x</sup> rear; [it's] a descending from Hakeemen<sup>1</sup> (the

<sup>1</sup> This is an Arabic *tongue-expression* meaning: *before it, in front of it*.

*infinite bekmah*<sup>w2</sup> *possessor*), *Hameeden* (*multitudinously praised, multitudinous praiser He*)". S41: 42

There are numerous *Ayat* in The Qur'aan *confirming* that The Qur'aan *is* the Right from Allah:

﴿إِنَّهُ الْحَقُّ مِنْ رَبِّكَ﴾ هود: ١٧

"Verily it<sup>x</sup> (*is*) the right from your<sup>t</sup> Lord." S11:17

Such a testimony is all that is needed as *sufficient and necessary attestation* from Allah Himself to support The Qur'aan, His true Word. The Qur'aan has its own style of expression. Since 'The Qur'aan is *unique*, so is the Qur'aanic *style*, requiring a *unique* translation, that *chooses the right word and adheres to the integrity of its verbatim text at all times*.

### 38. Most serious is the *inaccurate* translation due to *improper* use of words, phrases or extrapolations

Following are *two* examples of *inaacurate* translations, taking a *word* in an *Ayah* and a *phrase* in another (although there are *other words/phrases* in this example *not* being addressed):

#### Example # 1 (*inaccurate word usage*):

"Set forth to them  
The parable of two men:  
For one of them We provided  
Two gardens of grapevines  
And surrounded them  
With date palms:  
In between the two  
We placed *cornfields*." (Emphasis is added). (S18:32)

**A.** The word in reference is the last word in this *Ayah*, namely the word "*cornfields*." In fact, The Qur'aan does *not* use the word "*cornfield*," *per se*, at all. Also, the words "*tillage*" or "*cultivation*," words used in this connection by others, are also *not* the word The Qur'aan uses either. If Allah meant the words: "*tillage*," or "*cultivation*," or "*cornfields*" (for that matter), Allah would have done so. But Allah did *not*. The word Allah used is: "*ẓar'a*," rooted in the Arabic word "*ẓara'a*," a word which has *no* English equivalent *per se*. The word "*ẓar'a*," has very *significant implications*, see **B** next.

<sup>1</sup> For the word "حَكِيم" see the *Lexicon* attached to this *Translation* for "الحكمة" the derivative of "حَكَمَ." Because of Allah's *foreknowledge* about *all* things in their *pre* and *post* existence effects *all-around*, and His *perfectly* sound choice and *use* of things in their *proper place* and *function* to produce the *best desired immediate and ultimate results*, He is "حَكِيم" = *infinite bekmah Practicer*. Also, "حَكِيم" = "مُحْكَم," that is *Allah-perfected*, according to Qur'aan commentators, as in (S44: 4).

<sup>2</sup> The English word "*wisdom*," *inextricably* linked to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*bekmah*." See the *Lexicon* attached to this *Translation*, for an exposition of the word "*bekmah*."

**B.** The word “*zara’a*,” which The Qur’aan uses means: the *green standing crop, just before harvesting*, or the *vegetation as it just sprouted*. The English language does *not* have an *exact* equivalent for the Arabic word “*zara’a*,” a word that is rather *precise, descriptive, connotative and denotative*. It involves an act of Allah Himself, which the human beings are *not* capable of doing. Human beings *till, cultivate, sow, water, and expose all that to the sun*; but Allah *alone* is the One Who makes the “*zara’a*,” i.e. after we *till a cultivable land, sow the seed in it, water it, and expose that to the sun, by leave (ordained Laws) of Allah, He will make it to germinate and sprout*, producing the “*zara’a*” we are discussing. Thus, the proper thing to do is *transliteration* of “*zara’a*” with a *parenthetical* and a *footnote* explanation:

﴿وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾ الكهف: ٣٢

“And We made between them both “*zara’aa*”<sup>1</sup>. S18:32

**C.** To confirm the fact that Allah and He *alone*, is the One Who *makes* the “*zara’a*”, He stated in another *Ayah*, something that is obviously *indisputable* in the mind of the *perceiver*. Consider the following *Ayah*:

﴿أَفَرَأَيْتُمْ مَا تُمْنُونَ﴾ ٥٨ ﴿أَأَنْتُمْ تَخْلُقُونَهُ﴾ أَمْ نَحْنُ الْخَالِقُونَ الواقعة: ٥٨-٥٩

“Have seen you<sup>z</sup> what ejaculate<sup>2</sup> you;<sup>z</sup> are you<sup>z</sup> creating it<sup>x</sup> or (are) We the Creators [of it<sup>x</sup>]” (S56:58-59)

**D.** Clearly, *no one disputes* the fact that the *ejaculated semen* is the *making of Allah*, and *not* anyone else. This *Ayah* (S56:58-59) *precedes* the *Ayah* of the “*zara’a*”, and this same *Ayah* of the “*zara’a*” is *followed* by another *Ayah* of (*pure water*) in the rain-loaded cloud, which *only* Allah is capable of *making*, and *bringing down from high*, a *special kind of clouds*. Allah says:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ﴾ ٥٨ ﴿أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ﴾ الواقعة: ٥٨-٥٩

“Have then seen you<sup>c</sup> the water<sup>x</sup> which<sup>x</sup> drink you;<sup>z</sup> have you<sup>z</sup> descended it<sup>x</sup> from the *muzn*<sup>3</sup> (bearers-of-pure-water-clouds) or (are) We the *munzeloona*<sup>4</sup> (Causers of its<sup>x</sup> descending.)” 56: 58-59

**E.** Also in another *Ayah*, in connection with the word (“*zara’a*”)

<sup>1</sup> See the *Lexicon* attached to this *Translation* for an elaboration of this word, for which there is *no* English equivalent. However, *generally* it means: *green standing crop, just before harvesting*, or the *vegetation after sprouting*.

<sup>2</sup> Incidentally, all the translations this translator came across use the word “*emit*,” instead of *ejaculate*, which The Qur’aan *literally and accurately* employs. There are reasons for the use of *ejaculate* rather than *emit*. All the meanings of “*emit*” do *not* satisfactorily describe the *specific* meaning intended. The *dictionary* meanings of the word “*emit*” are: 1. to give or send out matter or energy; it *also* means: 2.a. to give out as sound; utter, and b. to voice; express. Thus, *none* of those meanings is *appropriate* for the *intended* Qur’aanic meaning. Again, if Allah intended “*emit*” He would have used it. However, He did *not*; and instead He used the more *precise* word for the intended meaning to be conveyed, by *connotation* and *denotation*, and *designation* in *addition* to the stated textual syntax. The word “*ejaculate*” gives *precise, specific* and *unmistakable* description. In fact, *no* other word could serve this intended purpose in such *direct, precise* and *laconic* diction. This is *the truth*. And Allah says that He is *not* “*shy*” to tell the *truth*. In The Supreme Qur’aan it is clearly stated in a certain *Ayah* that tells the *right*. No one should shy from telling the *right*. The respective *Ayah* is: “And Allah discomfits not from the right.” (S33: 53).

<sup>3</sup> “*Muzn*” are the clouds, or the white clouds, that bear *very pure water*, *not* any water.

<sup>4</sup> The word “*munzeloona*” is plural, masculine subjective noun, meaning the *causers of the descending*. Hence “*munzeloona*” has *no* English equivalent. *Descender*= one that descends, gives a different meaning.



- (a) “zar’a,” rooted in “zara’a,” past tense;
- (b) “yez-ra-a’o” the future tense;
- (c) “ta-zra-a’oon,” you (in the masculine plural) make the “zar’a”; and
- (d) “ta-z-zare-a’onabo” you (in the masculine plural) make it to be “zar’a.”
- (e) “az-zare-a’oon,” makers of the “zar’a.”

**F.** Allah inquires, surely *not* to uncover unknown facts, because Allah *knows all the facts in advance*. Therefore, the *inquiry* is *determinative* and *conclusive*, i.e. Allah and the *perceiver* of the inquiry *already* know the answer on obvious bases. Allah says:

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ﴾ ١٣ ﴿أَنْتُمْ تَزْرَعُونَهُ أَأَمْ نَحْنُ الزَّارِعُونَ﴾ الواقعة: ٦٣-٦٤

“Have then seen you<sup>c</sup> what you<sup>z</sup> till; are you<sup>f</sup> “ta-zra’aona”<sup>1</sup> (you<sup>z</sup> cause to germinate) it<sup>x</sup> or (are) We the “za’are-aon”<sup>2</sup> (the causers of its<sup>x</sup> sprouting.)”  
(S56: 63)

**G.** There are many such *Ayat* that state such *determinative* inquiries, where the answer is *obvious* to the astute, if not the *normal* intelligence of any one.

**H.** Clearly, in the case of ejaculation of *semen*, no one *creates* it but Allah. Similarly, the “zar’a” is the *making* of Allah, and Allah *alone*.

**I.** Also, the *bringing down* of the “muzn,” *pure water from the clouds bearing such water*, is only Allah, Who can do that. Thus, we have three different items that are *subject only* to Allah’s *creation, bringing forth or down--the semen, the “zar’a,” and the “muzn,” respectively*. Obviously, on pondering the use of any word in The Qur’aan, it will be vividly clear to the astute that such use is a *miracle in and of itself*. When a deeply-knowing person reads The Qur’aan in Arabic he will definitely conclude that no human being can make such choices that will turn to be so *absolutely descriptive, exact, denotative, connotative, designative, eloquent and elegant* all at the same time and at *all* times. Only Allah can make such *miraculous choices and their proper combinations*. That makes The Qur’aan to be *unquestionably* the true word of Allah, just on the basis of such *linguistic miracles* that are indeed *multitudinous*.

**Example # 2 (inaccurate translation of an Ayah S3:139:**

<sup>1</sup> Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word “grow.” Only *figuratively*, the word “grow” can be used as a synonym for “zar-a.” Grow=Nama or Yanmee, or Yanno for adding to wealth, finance, fuel to fire, or adding more seeds to the soil in order to produce more quantity, etc. However, it is *not* suitable for the specific meaning intended by the Great *Ayah*.

<sup>2</sup> Meaning: *Causers of it to germinate, sprout and become crop ready for harvesting.*



﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ آل عمران: ١٣٩

- A. "So lose not heart,  
Nor fall into despair:  
For ye must gain mastery  
If ye are true in Faith." S3:139
- B. "Faint not nor grieve, for ye will overcome  
them if ye are (indeed) believers." S3:139
- C. "So do not become weak (against your enemies),  
nor be sad, and you will be superior (in victory),  
if you are indeed (true) believers." S3:139.

The above three translations, quoted from the "best" currently available English "translations," are for the same *Ayah*. May Allah be kind and plentifully reward those translators who, I think, must have done their *utmost* to come up with those "translations" as quoted above. However, *none* of them is satisfactory. Let us take each individually.

But first let us establish the *proper* translation of the *Ayah* as it appears in The Qur'aan, famous for its *brevity, succinctness, eloquence and elegance*. The *Ayah* says:

"And let not *ta'heyno*<sup>1</sup> (your: *weaken/love the world and dislike death in the cause of Allah*) and let not sadden you<sup>z</sup> while you<sup>f</sup> (are) the *a'alamna* (*uttermosts/uppermost-ones*), if you<sup>c</sup> were believers."

A.1. The glorious *Ayah* neither contains nor implies the word "so," but it begins with "and." Furthermore, "lose not heart"=be discouraged not. The word used in the *Ayah* says: "let not *tabeyno*." **First** the word *linguistically*: is a *command-verb*, derived from *wahn*= "weakness." Thus it is commanding the *present plural masculine* not to succumb for/to weakness. There is *no* English equivalent for "*theno*." **Second** *Al-Wahn*, as **explained/defined** by Mohammad (SAWS) is: *love of the world and a dislike of death in the cause of Allah*, see 21363 مسند الإمام أحمد برقم for *Hadeeth Al-Wahn*. Thus, the proper translation for the *Ayah* is as shown above. So, it implies *more* than "loss of heart or a discouragement." The Qur'aanic words are very *brief* but are *packed* with meanings.

A.2. "Nor fall into despair" *per se*, is totally *not* mentioned in the *Ayah*. The *Ayah* says: "*and let not sadden*," again commanding the *present plural masculine* not to "sadden," it neither carries nor implies the *strong* notion of "falling into despair," which means *losing all hopes*, or *being overcome* by a sense of futility, defeat and resignation.

<sup>1</sup> For the word "تَهِنُوا" see footnote 32 above.

**A.3.** “For ye must gain mastery,” may Allah forgives the translator for such a “translation.” This “translation” is *totally out of line* and is *not what the Ayah says at all*. The *Ayah conclusively, determinatively and unambiguously* says: “while you<sup>f</sup> (are) the upper-mosṭs.” Really *true Muslims are always the a’alanṇa (uttermosṭs, upper-mosṭs)* because:

- i. The *true Muslims* believe in the *Singularity* of Allah;
- ii. The *true Muslims* *enjoin* by the *ma’aroof* (*rationaly acceptable and Sharey’ah sanctioned deed*) and they *forbid* the *munkar* (*rationaly objectionable or Sharey’ah prohibited act*);
- iii. The *true Muslims* had already *bested* the disbelievers in *Badr Campaign*;
- iv. The *true Muslims’ cause* is *for Allah* and *their opponents* is *for the Satan*;
- v. The *true Muslims’ argument* is *superior* to their opponents’ argument, i.e. *their religion* is *superior* to their opponents’ religion, as their religion is *Allah’s making*;
- vi. *Ultimately* the *true Muslims shall prevail*, as Allah had stated this fact to them time and again in The Qur’aan, provided they adhere to its commands;

Clearly Allah always comes to the assistance of the *true Muslims*. This fact *repeated* itself *time and again* in history of the Muslims. Whenever, the Muslims *adhered* to their great religion, they were *victorious*, i.e. “*a’alanṇa (uttermosṭs, upper-mosṭs)*.” Whenever they were *less* than what they *should be* towards their *unmatchable* religion, they were *subject of defeat and humiliation*. This concept is mentioned in The Qur’aan time and again, to *constantly* remind the Muslims of such an historical fact. Perhaps they *desist* from their sins and errors, *repent and go back to become good Muslims again*. Remember also that this *Ayah* is *first* (was for) addressing the *companions* of the Prophet (SAWS). Those *companions were the best generations of Muslims ever*. The Messenger of Allah (SAWS) said about them that they were the *best generation*, and the ones *after them are the next best*, and the generation after that are *the next, next best*.

**A.4.** The *Ayah* does *not* say: “if you are true in faith,” *per se*, as alleged by this translation. The *Ayah* says: “if were you<sup>c</sup> believers” plain, clear and without any further ado.

**B.1.** This translation begins with somewhat the *right* word. But it claims that the *Ayah* says or implies “grieve not.” To “grieve” is to have grief, *deep mental anguish*, say from bereavement. The word “grieve” implies *more* than “sad,” meaning unhappy.

**B.2.** The *Ayah* also does *not* say “for you will overcome them”; *nor* does the *Ayah* mentions the word “indeed” at all. Clearly the *Ayah* says: “if were you<sup>c</sup> believers”, plain, clear and simple.

**C.1.** The word “so” does *not* appear in the *Ayah*. Also the phrase “against your enemies,” is *neither* in nor is implied by the *Ayah*. The *Ayah* has the word: “And” at the *very beginning* of it, which this translation *omits* altogether. Also, the *Ayah* says: “*and let not sadden you,*”<sup>z</sup> in the *present* tense; and *not* in the form of “nor be sad.” One might say, “*and let not sadden,*” and “nor be sad” are more or less equivalent. Fine, for the sake of putting the argument to rest, let us grant that to be the case. The **question is:** why state, use, or chose some words (or tenses) that are *not* in the *Ayah*, especially if *corresponding* words are available and are there for the taking? Improper choice of words, or tenses, could and would *eventually lead* to other *bad* choices that *do* make *significant* differences, if not *dangerously* change the meaning altogether.

**C.2.** the *Ayah* does *not* say: “you will be superior (in victory),” suggesting a *future becoming* (superior); and the *Ayah* totally does *not* state “in victory,” as the *Ayah* stands. The *Ayah* clearly says that they *are* (in the *present* tense) superior. Also, the *Ayah* says: “if you<sup>c</sup> were believers,” plain, clear and without any further ado. This *is Qur'aan*. There should be *no unnecessary* additions, deletions or alteration in it *whatsoever*, as that could /would, imply something else *not* intended.

**C.3.** Also, the *Ayah* does *not* say: “indeed (true)” as a *qualification* of the believers. The *Ayah* says: “if you<sup>c</sup> were believers.” Why should anyone introduce, I should say *interject*, perhaps *personal inferences or conjectures* (especially of an *interpretive* nature) in the translation of The Qur'aan, that are *not* in it?

### 39. Examples of Qur'aanic texts translated to mean more or less *same*, when in fact they are *profoundly different*

**A. The Qur'aan is in Arabic:** For a divine wisdom Allah (SWT)<sup>1</sup> bestowed His generosity and honored the *Arabic language* by making it the *vehicle* of His exalted Word. The Qur'aan says that He made The Qur'aan “*Arabic Qur'aan*.” The relevant *Ayah* says:

﴿ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴾ الزخرف: ٣

“Verily We made it<sup>x</sup> Qur'aan Arabic, perhaps you<sup>b</sup> cerebrate you.”<sup>z</sup>”

(S43:3)

i). The above *Ayah* states that The Qur'aan is made Arabic, i.e. it employs the *Arabic vocabulary* as its *vehicle* of *expression*, therefore:

<sup>1</sup> (SWT), meaning “The Existent” that is *before and after the existence of life in this world*. There is *no* word in English to convey *such* a meaning. So, my choice for “الحي” is “*The Pre-and-Post Existence Existent*” as closest to convey the message of such a great name.

- (1) The *linguistic meaning* of The Qur'aan is as the Arabs know it (including the *implication, inference, connotation and denotation*) of *each word* is the *most paramount first step to consider and understand*.
- (2) Also, The Qur'aan is primarily *pronounced, read and written in Arabic*.
- (3) In addition to the plethoric supply (superabundance) of words of the Arabic language, each word *shares many meanings* with myriads of other words but *only it uniquely* represents the *precise and exact specific meaning*. No other word will suffice, as *strictly speaking* there are *no synonym in The Qur'aan*.
- (5) Reading of The Qur'aan (in Arabic) is a “worship” *in and of itself*.
- (6) That is why in the Prayer *only Arabic* recitation (reading) of The Qur'aan is valid.
- (7) For *every single Arabic alphabet letter* of The Qur'aan the reader receives *ten Hasanat* (plural of *Hasanah*=reward for good deed). Each *Hasanah* stands for *ten folds*, according to the true *Hadeeth*.

ii). The above *Ayah* received *not so bad* a translation, save some, who ***inaccurately*** translated it as “*a Lecture in Arabic*.” But the over-all picture is fine. May Allah reward those translators for doing their utmost when they translated whatever they did? I believe that was their best possible.

**B. The Qur'aan is in *Arabic-Tongue*.** Also, The Qur'aan is descended in *Arabic-Tongue*; i.e. it is *expressed* in the perspicuous (easy to understand and to clarify) “*Arabic-Tongue*,” i.e. *idiomatic Arabic*. The Qur'aan says:

﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾ النحل: ١٠٣

“While this (*the diction of The Qur'aan is*) a tongue-Arabic manifest.” (S16:103)

- i). The above *Ayah* received also *not so bad* a translation, although those translations did, *to a certain extent, miss slightly*; as some did *not* say “*Arabic Tongue*,” *per se*, and instead opted to say: it is Arabic “*speech*.” Yet, some others *dropped* the word “*tongue*” altogether and saw it fit to just say: “in Arabic.” This is Allah’s Speech. Therefore, when translating it, *no addition or deletion to its text* (by *implication or inference*) *should be contemplated*, let alone *carried out*, at all. Again we say may Allah *forgive* and reward those translators who *unintentionally* did what they did *not* mean to do or should *not* have done in the *first place*.
  - ii). The above *Ayah* clearly states that The Qur'aan is expressed in “*Tongue-Arabic*,” an idea well elaborated-on in Section 12 above, but summarily restated:
- (1) The *sentence-constructs* of The Qur'aan are of the *same general nature* as the Arabs express themselves, but in a *polished (improved)* or *designative* (divinely specified) form.



- (2) Its grammar, style, syntax, implications, inferences, connotations, and denotations all are *inherent* in its dictions.
- (3) Thus, Arabic *proverbs, similitudes, morals, ethics* and the like would be elemental to it.
- (4) *Eloquence and elegance, brevity and terseness, homogeneity and rhyme for adornment and proportion, righteous tradition and worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration and substitution analogy and parallelism, compensation and assimilation* speech constructs would be *ubiquitous* in it. The aforementioned are but a *few examples* of how *lofty and magnanimous, splendid and superb*, the Qur'aanic expression is. As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages.

Hence, for understanding The Qur'aan (a) *firstly priority is to be given to its Arabic meanings, inferences, and implications*; (b) *secondly to its Arabic-tongue expressions*. Next (c): “*Arabic-rule*,” as discussed in **C**, next. And finally: *above all* according to the *Sharey'ah requirements*.

**C. The Qur'aan is by *Arabic-rule*:** Allah says that He sent down The Qur'aan (*harmonious with/ according to/ by*) “*Arabic rule*.”

﴿أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾ الرعد: ٣٧

“We descended it<sup>x</sup> (by) Arabic rule.”<sup>1</sup> S13:37

By *Arabic rule*, it is meant *following Arabic language rules of grammar and word-conjugation*, the morality and wisdom of the Arabs *as polished and improved* by *divine* intervention. I must quickly add that *morality and wisdom* in terms of many aspects, such as:

- (1) Genealogical *purity*,
- (2) Chivalry and personal as well as family *honors*,
- (3) Loyalty to the sense of *belonging*,
- (4) Generosity towards others, especially *hospitality* to the *guest* (i.e. any stranger),
- (5) Strongly *protective attitude towards the neighbor*, and
- (6) Strongly *protective attitude towards the wronged or the unjustly treated* entity.

It is with respect to *this* Magnificent *Ayah* those other translators had *unintentionally inadequately* translated it, in fact they misinterpreted it, thereby they had *missed* greatly.

<sup>1</sup> See the **Lexicon** attached to this **Translation** for an elaborate exposition regarding this **vital denotative and connotative word, describing** the diction of The Qur'aan The Supreme, **by Arabic rule**.

### D. Last and *most paramount* are the *Sha'rey'ah* imperatives.

Clearly there are *Sha'rey'ah* imperatives that have *precedence* over all considerations, including A, B, and C above. Such *precedence* as represented by: Allah's (SWT) *prescriptions* or *proscriptions*, or His Messenger's (SAWS) *directives*. For example: the word “الحج”= the pilgrimage. In Arabic “الحج”= the pilgrimage, means the going to a *particular* place, *any* place, *any* time for *any* purpose. However, when used in terms of *Sharey'ah* it means going to: a (1) *particular place*, (2) at a *particular time*, (3) to *perform particular* (prescribed) rituals, and (4) in *compliance* to Allah's *prescriptions* and His Messenger's *directives*. So, now the word “الحج” carries a *different* meaning than its pure *linguistic* meaning.

The above three perspicuous and eloquent *Ayat* in A, B, and C state that The Qur'aan is: (i) in *Arabic*, (ii) in *Arabic-tongue*, and (iii) by *Arabic rule*, i.e. (*harmonious with/ according to*) Arabic language rules of *grammar* and *word-conjugations*.

Clearly, *each* of those three *distinct* expressions in (i), (ii), and (iii), has its *specific meanings* and *implications*. All other translators, *unfortunately*, do *not* make sufficient *distinction* in this respect, and thus do a great *injustice*, to the *texts* and their *implications*, as we shall show in the next Section 35. All Qur'aanic expressions are *precise*, *exact*, *exalted* and *eloquent*, i.e. exceedingly dignified in form, style, and tone with respect to the *diction*. With respect to the *meanings*, they are *highly packed but elegant*, yet *immutable and unique*, i.e. *very articulative*, *persuasive*, *fluent* and *highly designative*. However, those other translators, may Allah forgive and reward them plentifully, for one reason or another, hastily *glossed over the distinctions* among those all-beautiful and *emphatically intended* Qur'aanic expressions and do *not* pause enough to see the *significance* of each, particularly (C), the “*Arabic rule*.” To this (i.e. “*Arabic rule*”), some put it: The Qur'aan is “a decisive utterance in Arabic.” Another said that it is Qur'aan “*in Arabic* and is a *judgment of authority in Arabic*.” Yet another said: “We revealed it as an Arabic legislation.” What an admixture.

Such translations represent a *monumental amiss of under sizing* of those texts, if not outright *unintentional misrepresentation*. May Allah forgive those translators and reward them their good dues as they *unintentionally* did great *injustice* to the text of The Qur'aan and *missed the significant meanings and implications therein*.

- (iv) In addition to the aforementioned (i), (ii) and (iii) there is the *Sunnah* (statements/ actions of the Prophet, SAWS, or **his approval of others' actions or statements**), which *complements and explains* it, as discussed earlier in Section 30.

### 39. “*Qur'aan-Arabic, (by) Arabic-tongue, and (by) Arabic-rule.*”

#### Meanings and implications are revisited

- A. The Qur'aan says: “Verily We made it<sup>x</sup> *Qur'aan Arabic*”, meaning The Qur'aan *uses* the *Arabic language* for its *diction, inscription and recitation*. That is such diction is *rendered in Arabic words, in the most concise precise and exact of expressions* according to the construct of Arabic grammar and word conjugation and how the *Arabs* understand the words.
- B. On the other hand, “While this (*diction of The Qur'aan is*) a tongue-Arabic manifester” means *employing the expressions* of the Arabic language, i.e. the *brevity* associated with the *clarity of meanings, styles of expression* (including among other things, all the *linguistic adornments* of putting two words or more together and coming up with a meaning which neither words nor any word indicates). For example: “*For Allah's face.*” The meaning is *neither Allah, nor face per se*, but the *delight* of Allah. See Section 14 above.
- C. However, “We descended it<sup>x</sup> (*by*) Arabic rule” means *according to the Arabic language rules of grammar and word-conjugation*, as well as the *pristine morality* associated with *Time proven* of myriads of *hallmarks* such as: *purity* of personal genealogy, faithful guardianship of the integrity of personal *family honor* (maternal and paternal all around), *hospitality towards the guest, care and guardianship of the neighbor*, succoring and rendering *justice to the wronged*, and many other moral high-grounds. To really appreciate the concept of “*Arabic rule*,” it is *imperative* to review what does “*Arabic rule*” mean? It means many *lofty and splendid* things, among them *besides the linguistics* (not inclusively by any means) are the following:
- (i) The *definition* of Arabic wisdom, which is the *knowledgeable and sound placement as well as use of things in their proper place and function to produce the best immediate and ultimate results*.
  - (ii) After that comes *ruling* by Arabic wisdom, meaning a *ruling* must be *balanced, fair*, and must *appear* (as *perceived* by others) to be *balanced and fair* at all times.
  - (iii) After that is the *application* of Arabic wisdom, that is *adhering* to the *elements* of such wisdom. The elements of such wisdom are *numerous*; however, we shall cite just *seven examples*, for the sake of *brevity* and *illustration*:
    - (a) Strictly *defending honor*, i.e. *personal, family, neighborly, tribal, community, or country*.
    - (b) Rigorously *preserving personal genealogical purity*.
    - (c) Uncompromising *generosity and hospitality*, in their “*barren*” desert. This conduct on their part is an *environmental necessity*, as any one of them could



be the *next recipient* of such a *generosity* and *hospitality*.

(d) Faithfully guarding personal *chivalry*, and *independence*.

(e) Constantly *displaying personal courage*.

(f) Closely *adhering* to personal *allegiance* of kind.

(h) Strongly observing *disciplined freedom coupled with justice to all*, especially the *poor* and *defenseless*. This very element was the *impelling* force behind the *pre-Islamic* “Helf-Al-Fadhool,” *Alliance for paternalizing The Aggrieved*, explained in Section 38 to follow later.

#### **40. Myriads of Arabic rules get *purified, polished, improved, and ordained* through the garment of Islam**

As stated earlier, Section 24 above, Allah had *karrama* (He had bestowed bounty and honor on) the *Arabs* and *their language*, and Allah does whatever He wants. This *takreem* (bestowal of bounty and honor) is *multifold*, only Allah knows its limits. However, the fact is that this language, perhaps it's the *mother of most* if not *all* modern languages, reached the *zenith* of maturity, became great, lofty, and splendid, just before the dawn of Islam. Still this language *received divine uplift*, elevating it *even further* to an *unmatchable* status, to become and remain *unique forever*, by being the *vehicle* of Allah's written Speech for the entire human race, the *Jinn* and all creatures till the Day of Judgment. Clearly, it was divine work that it was *nurtured and refined* (to make it suitable for Allah's Message), *polished, further improved, and ordained* through the garment of Islam and its *perfect and impeccable Share'ah Laws*, Allah's revealed Faith. Hence, Arabic rule includes Arabic heritage (legacy) and its very rich tradition and how all come to apply.

#### **41. The Arabic language is *unique*, as it is *perfectly: descriptive, connotative, denotative, designative, eloquent and elegant*.**

The Arabic language is *unique*, with *superabundance* of words. Thus, it is perfectly: *terse, laconic, descriptive, connotative, denotative, designative*, yet *eloquent and elegant*. Hence, it is *not possible* to find *corresponding* words in other languages to match or even come close to *all* the Arabic words. Adding to the *enormity* of the situation is when one is to translate “*Share'yah terms*,” that are *divinely revealed* and have *specific Share'yah* meanings in *addition* to their *linguistic* meanings, so the task multiplies in enormity. Therefore, there is a strong and a definite *need* for *transliteration* with: (a) *as best as possible parenthetical explanation of the transliterated word* and (b) *footnotes explanations as needed*. Allah's words cannot be dealt with *neither lightly or subjectively* at all. That is because the *same word, phrase, or Ayah* in due course of time, will assume a *newer and different*



meaning than its current one, *yet remaining accurate all along*. This further proves the case that The Qur'aan is *absolutely the word* of Allah. Also, there are words that have *several* meanings and all apply at *different* contexts. Additionally, there are times for *paradoxical* words, where a *single* word has a *particular* meaning and its *exact opposite*, in the Arabic language and so is in The Qur'aan, which contains *myriads* of such words; clearly the *context determines the intended meaning*.

Also Arabic diction, especially the *Qura'nic* or the *Hadeeth* ones, depicts marvelous portraits, as each word in its proper place precisely, lively and laconically represents an angle of such a portrait; and no other word will do to replace it. Let us take one example from The Qur'aan, which contains *multitudes* and *multitudes* of words that *seem* to be *synonyms*, as they *share* one or more of the various aspects of a certain meaning, *but in reality each depicts a specific meaning no other does it*. There are *no synonyms* in The Qur'aan.

1. غَاب = لم ير بالعين السوئية لأي سبب
2. إختفى = لم ير بالعين السوئية من حيث أنه لا يعرف مكانه
3. تَوَارَى = غَاب الى الخلف عن حياء أو خجل
4. خنس = غَاب عن ذلّة وهوان
5. غَزَبَ = غَاب في مكان بعيد
6. استتر = غَاب وراء حجاب خوفاً أو خجلاً
7. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام.
8. أَقْلَ = غَاب لمعانه أو غابت شهرته أو شأنه

As can be seen *each* of the above mentioned words, although *seemingly synonymous* with the others, *each* is a *specific portrait*, depicting a *specific picture by itself*, any other *cannot* do in its place, if they were to be interchanged. Other languages, English included, do not possess such *precise and exact* words. Despite all that we must do our utmost efforts to *approximate as close as possible* the diction of The Qur'aan, as such effort is an *imperative duty*, Islam *constantly* urges us to do at *all times*: “Let-invite [you<sup>s</sup>] to your<sup>t</sup> Lord’s path by the *hek-ma’te<sup>w</sup>* (*wisdom*)<sup>w</sup> and the exhortation<sup>w</sup> [the] *hasanatey<sup>w</sup>* (*meritorious-deed*) ;<sup>w</sup> and let-argue [you<sup>s</sup>] (*with*) them by which<sup>u</sup> it<sup>w</sup> (*is*) *absano* (*excellenter/beautifler*);” (S16:125). Based on the afore-mentioned, it is clear that *transliteration* is a *necessity*.

**42. Translating the *unique* Qur'aanic diction or the *matchless Hadeeth* parlance to any other language, the *other language* must be *supplemented by transliteration and superscription* of many words, especially the *pronouns* and the *conjunctive nouns*.**

Clearly based on all the aforesaid, especially Sections 34-41 above, in order to exactly *convey* the highly exalted diction of The Qur'aan or the truly esteemed *Hadeeth*, i.e. conveying both in *their Arabic sense and flavor*, including the linguistic (*idiomatic*) expressions, and that is by *feminizing the feminine* and *masculinizing the*

*masculine*. This clearly calls for *originality/innovation* to play a role, as other languages will *not* be able to *encompass* the *unique* language of The Qur'aan or the *matchless Hadeeth* parlance both are in the *loftiest of expressions*. Unlike English, whose words are *neutral*, save a very short list of words and pronouns, words in Arabic are either *masculine* gender or a *feminine* gender. So for all the aforesaid, English must be *supplemented* by: (1) *transliteration* and (2) *superscription* of the respective words, assigning *specificity*, and thus *assuring* removal of *any possible ambiguity* of reference or the word's gender. For example:

**Transliteration:** The word “بعل” = “ba’al<sup>x</sup>” = (owner/ lord/ master/ husband)<sup>x</sup>, or idol. No single English word could convey the *various meanings* of “ba’al<sup>x</sup>” *per se*. So *transliteration* is a *must*.

**Superscription of pronoun and the conjunctive nouns.** For example: The addressee pronoun “you” in English could stand for a *single* individual, *masculine* or *feminine*, or for the *plural masculine* or *feminine*. In Arabic the *form* for each of the aforesaid is *different*. So you, with a superscript<sup>s</sup> = you<sup>s</sup> stands for the *singular, masculine addressee*; whereas you with a superscript<sup>f</sup> = you<sup>f</sup> stands for the *plural masculine addressees*. In Arabic *earth* is a *feminine* gender, *day* is a *masculine* gender. So *earth* is superscribed with a, <sup>w</sup> such as earth, <sup>w</sup> and *day* gets to be superscribed by an, <sup>x</sup> such as day. <sup>x</sup> Unlike English, in Arabic *sun* is a *feminine* gender, whereas *moon* is a *masculine* gender. Hence, sun = sun<sup>w</sup> and moon = moon<sup>x</sup>. See the short table of the *superscribed words* (*less than two [dozens]* and are *repetitive* so they will be *easily remembered and recognized*). See the Prelude attached to this *Translation*.

And now a word about the Arabs in Section 43 next.

**Exception to the rule:** The suffix pronoun “نا” for the *singular, plural* or the *speaker’s aggrandizement* in Arabic does *not* exist in English. So to avoid being/sounding *too* verbose, pedantic or awkward the word “we” will be used to approximate for “نا.”

### 43. By dawn of Islam, the Arabs were *miraculously transformed to spearhead Allah-perfected religion for worldwide application*

Before the dawn of Islam, the Arabs were nomadic, tribal, and largely unlettered. However, honor, courage, chivalry, independence, and genealogical purity were and continue to be *most paramount* in their culture and heritage.

They engaged each other in endless chains of blood feuds and tribal wars. These wars took the form of *frequent raids* against *one tribe or another*. This way, the life of an Arab was that of a “warrior.”

They were pagans, but their minds with respect to *divine* religion were “open” to influence. In the language of present day “Western culture” is a “*tabula rasa*.”<sup>1</sup>

<sup>1</sup> A Lockeanism concept.

They were most hospitable, isolated, and led meager lives in their Arabian Peninsula, largely *unaffected* (i.e. *uncorrupted*) by other civilizations.

Although the Arabs were *unlettered*, they were *remarkably poetic*. They possessed most **remarkable memories**. They could hear a *one hundred line poem for the first time* and *critique it immediately thereafter, i.e. right after hearing, line by line, all from memory*. Periodically they gathered from *all parts* of their peninsula around the Ka'abah. The gathering was presumably to *perform pilgrimage*. However, it was *also to boast* about their *poetry* with respect to their rivals. This gave them higher prestige.

Prior to the dawn of Islam, **Quraysh**<sup>1</sup> was the most **preeminent and supreme** tribe among them. **Quraysh** was the “**Guardian of the Ka'abah**,” the Sacred Sanctuary. It is this sanctuary that Prophet Abraham **raised**, *not established* (as *mistakenly presumed* by some). The sanctuary already *existed* in Macca *long before* Prophet Abraham came to it. After Allah had **honored** Mohammad (SAWS) and **chose** him as His Messenger and Prophet to the **humans** and the **Jinn alike**, the Arabs were *miraculously transformed* so as to become the *spearhead* of Allah *perfected global-religion*. Thereafter, the Arabs **spearheaded the establishing of an unmatched human civilization**, the like of which there *never was nor could ever be*, as shall become *self-evident* in the following pages. The astonishing fact is how could those Arabs, as described above, achieve such *high level* of human civilization? The truth is: it is *not* the Arabs but the **religion they were chosen to spearhead** which, in fact, made the difference. There is no better evidence in favor of this argument than the following facts. **Time and again the Muslims were the vanguards and leaders of human civilization for centuries**,<sup>2</sup> when they **adhered to their religion faithfully**. However, when they were *less* than sincere in the *observance* of their religion, that is, when *most* Muslims became *lax in the practice of their faith*, their *civilization ebbed*, as shown time and again in *various* historical eras.

However, Islamic Civilization *never died, nor will it ever die*, like other civilizations that had dawned, rose, fell and became *extinct*. Now Islamic Civilization is on the **verge** of a great **revival**. But unlike in the past, when Islam covered *half* of the *then* known world, this time it shall, Allah willing, cover the **entire globe**. As at the present there is not a country on the face of the globe where **Islam** is not embraced in it in masses **voluntarily**.

Islam is a religion that **defends itself against** all its enemies. The only requirement is to have those “enemies” be **exposed** to it by *any reasonable means*. Once they study it, they will **voluntarily** embrace it, provided they are **rational**, i.e. not *highly subjective or stubborn*. Obviously, *stubbornness* is a *subjective and blind biasness*. History provides *many* examples, where the “enemies” of Islam came, fought the Muslims, and they were *victorious*. Nevertheless, *eventually* they *entered* into Islam turned around and *defended* it. That is the nature of Islam. As

<sup>1</sup> Messenger and Prophet Mohammad (SAWS) is a descendent of this tribe, Quraish.

<sup>2</sup> That is over a thousand year, **more or longer** than any other people in the history of humanity.



an *illustrative* example of the *societal system* of living of the Arabs *before* Islam, *Helf Al-Fadhol, Alliance for Paternalizing the Aggrieved*, is cited as a sample.<sup>1</sup>

#### 44. *Helf al-Fadhol, Alliance for Paternalizing the Aggrieved*

During the *pre-Islamic* era, honor, courage, chivalry, independence, genealogical purity, the sense of justice, right and wrong all that led many of the notable Arabs to forbid on themselves the most coveted **alcoholic** beverage as well as **fornication** and **adultery**. However, the *constant* feuds and raids among the various Arab-tribes *before* Islam, led to some thing rather phenomenal. The fact is the Arabs could *not* manage to accept each other's military defeats without *bitterness, engendering future malice*. This sense of bitterness prompted the leaders of various tribes, **led by Quraysh**, the guardian of the sacred sanctuary of the Ka'abah at Macca, to decide and establish what is known as "**Helf Al-Fadhol,**" **Al-Fadhool-Alliance**. The main mission of this alliance was to **paternalize** (father) the **unfairly aggrieved** and the **defenseless**. Based on rational principles of **justice**, the Alliance established the rule that **people**, as **individuals** or **groups**, have "**inalienable right**" to be respected and treated in a "**fair**" way, and that these **rights** extend to **every** individual or group, **especially** those who **cannot** afford them or afford them the **least**. Therefore, a wronged person or group can go to Macca and give an account of the injustice they suffered, as well as of those who were responsible for it, to the aforesaid "Alliance." Without delay, the "Alliance" would then marshal and proceed to **restore** to the victims of injustice their due rights, no matter how much of a personage the perpetrator might have been. This makes it clear that this "Alliance" was many steps *ahead* of the *selective*, if not *fraudulent*, *modern concept of human rights* or the *United Nations*. Since it holds human rights **inviolable**, in *theory* and in *practice alike*, the "**Alliance**" **ensures** the application of its supreme principles and make sure that those who violate them will be punished according to the *established norms of rightness and fairness*.

Indeed, it is *not* unreasonable to say that modern humanity is yet to reach such level of universal "paternity" for *all* the unfairly *aggrieved* peoples. No wonder that the Messenger of Islam (SAWS) said, in a true *Hadeeth*, that if he were to be called for such an alliance he would have **responded positively**, i.e. participated in it.

After the aforementioned *brief* statements about the Arabic language, the Arabs, and *Helf al-Fadhol, Alliance for Paternalizing the Aggrieved*, Allah willing, we are now ready to proceed with our work of translating The Qur'aan to English and also of developing a *Lexicon* for it as we go along.

May Allah show us His Right Path, grant us His Assistance, in speed, accuracy, and all related aspects of this work, and bless our work, and accept it purely for His delight. May Allah make this translation most useful to and

<sup>1</sup> There are others but **Helf Al-Fadhool** is very conspicuous and well known.



beneficial for all Muslims as well as **potential** Muslims all over the world, in fact to **all of mankind**.

### **Abdulaziz Fahad Al Mubarak**

Finished by Allah's munificence and divine-guidance; my praises and thanks to Him. Dated 23/10/2002. This translation was **revised, multiple times**, to achieve **greater precision and exactitude**. Such revisions ranged from **Rev. 1.0 to 5.1**, **done** on Wednesday, 27/07/2016; and **finally, FOOTNOTES punctuation-corrections** on Thursday 21/09/2017.

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### Note No.1

Allah commands the believers to cooperate for the common good. He says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾ المائدة: ٢

...and let-cooperate you<sup>z</sup> on the *berre* (*just and proper by Sharey'ah*)  
and the *taqwa* (*the reverential guarding against Allah's displeasure*); S5:2.

For many years I have been publicizing in my private and public speeches and discussions in the U.S. in Europe and the Arab countries about my:

### Textual Translation of The Qur'aan The Supreme

And that anyone able to *improve* the precision and exactitude of my translation, I shall *pray* for him/her and I am ready and willing to *pay* him/her up to ten thousands U.S. dollars (\$10,000.00) *per hour* for his/her time. So far no takers.

### Note No.2

We must point out that a translation of The Qur'aan is *not* Qur'aan, and is *not* fit to *recite* such a translation in the Prayer, even if such a translation was rendered in Arabic. The Qur'aan is the diction in *original Arabic* as revealed by Allah through Arch Angel Gabriel to/on Allah's Great Messenger, Mohammad (SAWS).

### Note No.3

With respect to the translation of The Qur'aan, there is the *verbatim* translation of the text of The Qur'aan, which is *doable* with *patience, perseverance, diligence and innovation*. In addition to that there is the *divine style/mode* of expression associated with The Qur'aan. Such *divine style* is *undoable* by any human. It is Allah's style and Allah's alone.

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## سورة الفاتحة\* The Opener-shey

### Pre-Reading The Qur'aan, Very Important General Reminder.

Any reader of The Qur'aan *right at the outset must bear in mind:*

1- That *normally* the diction in the Arabic language *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *needed*, then the feminine gets addressed *explicitly*. All that for *rational* and *moral* reasons. (See the *Lexicon* attached to this *Translation for elaboration*). The Qur'aan employs the Arabic language as the vehicle of its diction. Thus it is: in Arabic, by Arabic-tongue, by Arabic-Rules (*rules of grammar and conjugation*) of Arabic.

2- All *actions* and *attributes* of Allah in The Qur'aan are *absolutely unique* to Him, and are *absolutely unlike* anything humanly *imaginable* or *knowable*. That is because in existence there is *nothing, absolutely nothing* like Allah. Allah says in The Qur'aan:

“Not as His like (*is*) a thing” (S42:11)

Hence, Allah, His actions or attributes all are *not* comparable to anything humanly imaginable or knowable. So when you read: “His Hand, His Face, His Action, His Might, His Knowledge, His Presence, His Accompaniment, etc” you should *never ever* think, even for a *minuscule* moment that such are at all *comparable* to their *human--*known, knowable or imaginable counterparts. To *illustrate* let us take just a few examples with respect to *knowledge*.

#### Allah versus the humans

A. Allah possesses <i>absolute</i> and <i>full</i> knowledge/foreknowledge	A' All human knowledge is <i>partial</i> and <i>relative</i> .
B. Allah <i>possesses</i> foreknowledge.	B' All humans <i>lack any</i> foreknowledge.
C. Allah's knowledge is <i>laddonney</i> (i.e. of Himself and irrespective of time and/or experience).	C' All human knowledge is <i>acquired</i> , through <i>time</i> and <i>experience</i> .
D. Allah does <i>not</i> forget.	D' All humans are <i>subject</i> to forgetting.

3- Last and not least, the *entire* Qur'aan is a *single-entity-continuum*, i.e. The Qur'aan is *self-explanatory*, provided one is *fully* knowledgeable about its *entire* contents. That is why *no part* of The Qur'aan can or should be taken *out-of-context*. The Qur'aan directs all who do *not know* to *ask those who know*.

#### ○ Note of interest:

The first letter starting The Qur'aan is (ب) in "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" = By Allah's name *Ar-Rahman\*\* Ar-Raheem* (*The Multitudinous Mercy Giver*); and the last letter ending The Qur'aan is the letter (س) in the last word in The Qur'aan "النَّاسِ" = “The peoples.”

So combining the (ب) and the (س) we have the word "بس" meaning *enough*. That is the contents of The Qur'aan are *enough* for all peoples *for this world and the hereafter*.

The Translator

\* See next page for explanation.

\*\* The word *Ar-Rahman* is a *unique* and an *exclusive proper* name of Allah. See footnote 1 next.

\*\*\* \*\* \*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. By Allah's name *Ar-Rahman*<sup>1</sup> *Ar-Raheem*<sup>2</sup> (The multitudinous mercy Giver). بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
2. The Praise (is) for Allah, the worlds' Lord. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢
3. *Ar-Rahman, Ar-Raheem* (The multitudinous mercy Doer). الرَّحْمَنِ الرَّحِيمِ ٣
4. Owner/King<sup>3</sup> (of) The Deen's<sup>4</sup> (requital's) Day. مَلِكِ يَوْمِ الدِّينِ ٤
5. *Eyyaka*<sup>5</sup> (exclusively You<sup>5</sup>) [we] worship and *eyyaka nasta'aeno* (exclusively from You<sup>5</sup> [we] seek assistance). إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥
6. *Ehdena* (let-divinely-guide us [You]) The *Sseratta*<sup>6</sup> (a single and a specific path) The Straight. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦
7. *Sseratta* whom<sup>7</sup> *an'ama*<sup>8</sup> (had graced bounteously and ennoblingly the most desirable and delighting boons) You<sup>8</sup> on them, other than<sup>8</sup> the *maghdhoobe*<sup>9</sup> (reprobates, people who caused Allah's ire) on them and nor the strayers. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

\* The "فاتحة" = "The Opener-she." The superscripted suffix-she stands for the Arabic letter "ت" = the feminizing-denotative letter. So, the word "Opener" is feminized in order to reflect the Arabic feminine gender of the word, as it is the "Mother" of The Book (The Qur'aan). Thus, the "Mother" is always a feminine gender. So "فاتحة" depicts the Beginning, the Introduction, succinctly represents The Qur'aan as a whole. It bears multitudes of meanings by Qur'aan Commentators.

<sup>1</sup> *Ar-Rahman*. This is a unique and an exclusive proper name of Allah. It is also one of the most beautiful other attributive names of Allah. Various Qur'aan-commentators have a lot to say about this proper name, the sum and essence of it all is as follows: as a proper name of Allah. The *Ayah* (S17:110) says: "Let-say [you]: let-invoke you<sup>1</sup> Allah or let-invoke you<sup>2</sup> *Ar-Rahman*, Whom indeed invoke you<sup>3</sup> so for Him (are) the names the *husna* (most-all-around-beautiful)." *Ar-Rahman* indicates favor and help, clemency and generosity, goodwill and mercy to all Allah's creatures (including even the atheists) in this world. As a proper name *Ar-Rahman* is not translatable *per se*. However it is used when exhortation by admonition or reprimand are called for. Moreover, associated with and simultaneous to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition. For a contrast see the next footnote 68 for *Ar-Raheem*.

<sup>2</sup> On the other hand "*Ar-Raheem*" = "الرحيم" is one of Allah's names the *husna* (most-all-around-beautiful), i.e. His attributes. Without the definitive article, "*Ar*" = The, "*Raheem*" means "multitudinous mercy giver." So, as such anyone who is a multitudinous mercy giver can share such a characterization. See the Lexicon attached to this Translation for more.

<sup>3</sup> "Owner" versus "King": *Emam ar-Razi*, famous Islamic Scholar, in his encyclopedic sixteen large volumes *Tafseer* (explanation) of The Qur'aan, discussed these two words at length. He gives strong arguments for both sides. However, ultimately he seems to incline to the opinion of *Al-Kasa'ey*, Leader of Qur'aan Recitation school of thought in Kufa (in present day Iraq). This opinion says that "Owner" is more advantageous, as it leads to bounteous generosity and far reaching mercy. That is because the owner is always protective of his ownership. An owner of a slave will feed him, clothe him, house him, visit and treat him in sickness, etc. Whereas a king will pay attention, most likely if not only, to the strong ones of his soldiers and not the weak. The owner is more merciful to the sinners by way of kindness and understanding. And finally, he says, *Al-Fateha*, has five names of Allah: Allah, The Lord, *Ar-Rahman*, *Ar-Raheem*, and The Owner. The reasons for that are as if Allah says: first I had created you, thus I am *Elah* (Deity); then I had brought you up through phases and favors, thus I am your Lord; then you had disobeyed Me and sinned; but I had protected you and concealed your sins; because I am *Ar-Rahman* (The Owner); then you had repented, and I forgave you; because I am *Ar-Raheem*. However, there must be rewards and punishments for you on the Day of Judgment where I am The Sole Owner of everything, as no one owns anything except through My Mercy; and so, I am The Owner and King then-day.

<sup>4</sup> The word "*Deen*," means Day of requital/ reckoning, or Judgment's Day, where each is accorded their dues, good or bad.

<sup>5</sup> The word "إِيَّاكَ" = "إداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun. But when combined with "نَعْبُدُ," as it must, consistent with the text of the *Ayah*, then the result is "استلوه حصر" = "restrictive mode," becoming an Arabic tongue expression meaning: restricting the worship exclusively for You<sup>5</sup>, i.e. for Allah SWT. Remember: "نحن وانتم وانا وإياكم."

<sup>6</sup> The word "*Seratt*," is a Qur'aanic term. It has no etymological root in Arabic. But in *Shari'ah* terminology, and specifically when identified by, e.g.: the determinative article (التعريف, =The) it is a bridge that separates two opposite "worlds," the "good" and the "bad" or Hell and Paradise. It is a particular and extremely fine and sharp Path, connecting Paradise and Hell in the Hereafter. It is described in this Marvelous *Ayah*, as "Straight." And every single person must cross over it before accessing Paradise. Those who cannot make it will fall in Hell, may Allah protect us from that fate. But generally, i.e. linguistically it means: a street, a road, or a way.

<sup>7</sup> The word "انعمت" in "انعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "انعمت." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

<sup>8</sup> The word "غير" = "ghayre" is an article of (1) negation, (2) exception, (3) a dependent adjective, and (4) more. So, it is neither "not," nor "no," nor "except," but "other than," see Lexicon attached to this Translation for elaboration and explanation.

<sup>9</sup> The word "المغضوب" is an objective noun and post fixed = "مفعول مضاف اليه" So there is no English equivalent for it *per se*. Hence it's transliterated and parenthetically explained, as indicated above. Some Qur'aan scholars say: "المغضوب عليهم" are the hypocrites and الضالين are "the strayers". Others say: "المغضوب عليهم" are the polytheists الضالين are "the strayers".



آياتها  
286  
Ayahسُورَةُ الْبَقَرَةِ  
Surato Al'Bagara'te  
(The Cow)ترتيبها  
2  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*1. *Alif-Lam-Meem.*<sup>1</sup>

الْم

2. *Tha'leka*<sup>2</sup> (*afar-that-it*)<sup>x</sup> (*is*) *The Book*<sup>x</sup> no suspicion<sup>3</sup> *ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى*  
*in it, (it is) a bodan (divine-guidance)*<sup>x4</sup> for the *muttaqeena*<sup>x5</sup> *لِلْمُتَّقِينَ*  
*(reverential guarders against Allah's displeasure).*<sup>x</sup>

3. Who<sup>r</sup> believe they<sup>z</sup> by the invisible, and *youqeymond*<sup>6</sup> *الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ*  
*(they<sup>z</sup> up-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup>*  
*and of what We provided them expend they.*<sup>z</sup> *وَمَا رَزَقْنَاهُمْ يُقِيمُونَ*

4. And who<sup>r</sup> believe they<sup>z</sup> by what (*had been*) *وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ*  
*descended to you<sup>g</sup> and what (*had been*) descended*  
*of before you<sup>g</sup> and by the Hereafter<sup>w</sup> they (are)*  
*youqenoona*<sup>7</sup> *(they<sup>r</sup> believe with certitude).* *مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ*

<sup>1</sup> See the *Lexicon* attached to this Translation for a commentary on this, beginning of some Suwer of The Qur'aan.

<sup>2</sup> The word “ذَلِكَ” has three distinct meanings: first as a demonstrative pronoun; second as a possessive particle; third as a conjunctive pronoun. Of our concern here is the first i.e. as a demonstrative pronoun. As such it's made up of three distinct components: (1) the particle “ذَا” = the demonstrative pronoun for near, singular, masculine, the animate or he inanimate; (2) the “نَ، لَامِ الْبَعْدِ” = for the “afar,” and (3) the “كَ، ضمير المخاطب” for the addressee's pronoun. There is no English equivalent *per se* for “ذَلِكَ.” I believe it is best rendered as “afar-that-it”. So, “he-that” for “ذَا,” “afar,” for “لَ,” “it” for “كَ,” which is: “the fact” or “the reality.” In this particular case, we want to point out the reason for the “he-that-afar-it,” referring to **the book**, because, and Allah knows best, (A) The Qur'aan was still descending (i.e. in its entirety was not yet completed) from the loftiest and highest source, Allah, SWT; and (B) its status in Earth is loftiest and most high. Hence no untruth could touch it in any way, form, or shape. There is more about “ذَلِكَ,” in the *Lexicon* attached to this Translation. Clearly the demonstrative pronouns in English are not as descriptive as their Arabic counterparts. See *كتب النحو و الصرف*.

<sup>3</sup> The word: “رَيْبَ” = Suspicion and the word “شَكَّ” = Doubt; both share some common grounds but the words are not synonymous. Unfortunately, all the numerous translators I came to know of, save this translator, use “شَكَّ” when they should have used “رَيْبَ” in this particular aspect. I can not fathom that, except perhaps some being not of an Arabic tongue extraction or erudition may be is the root of, if not all, the problem. Others of Arabic tongue extraction and erudition fell in the trap of a faulty follower-ship. Doubt is a state of indecision towards various alternatives with neutral i.e. no malign intent associated with such a state of indecision, because of uncertainty. Suspicion on the other hand is doubt with insupportable preponderance of malign intent or an accusative attitude, and thus caution and may be even aversion in the mind or attitude of the suspecting person towards what is being suspected. In other words, such an insupportable attitude is on the basis of flimsiest of presumption, in fact without any concrete evidence whatsoever. Thus, right from the beginning the suspecting person would claim to ascribe fallacy or evil to what is being suspected. But since the facts do not support such a claim it would be void and null. So, “رَيْبَ” and “شَكَّ” although share some aspects each is distinct from the other. And The Qur'aan from its inception till the end of Time and beyond there is “no suspicion in it,” as no one would ever be able to prove any thing against it. It is the word of Allah; how could it be other than being with “no suspicion in it.”

<sup>4</sup> The word “هُدًى” or “هُدَايَةً” in Arabic is clear to be “aright-guidance,” not just mere “guidance” as in English, i.e. in the literal sense of “guidance” means: “ushering,” “showing,” “leading,” “piloting,” “steering” etc.

<sup>5</sup> See the *Lexicon* attached to this Translation for this special word and its significance.

<sup>6</sup> The word “يُقِيمُونَ” is rooted in “أَقَامَ” = upheld. linguistically “أَقَامَ” means:

“أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً.”

So, “يُقِيمُونَ” means: they (1) uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it<sup>w</sup>) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e perform, and maintain it<sup>w</sup>.

<sup>7</sup> That is they are absolutely certain.

5. 'Those (are) on a *budan* (divine-guidance)<sup>x</sup> from their Lord; and those, they (are) the thrivers. أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾
6. Verily who<sup>r</sup> unbelieved they<sup>z</sup> equal on them whether you<sup>g</sup> warned them or not warned them [you<sup>s</sup>], not believe they.<sup>z</sup> إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾
7. Sealed<sup>8</sup> Allah on their hearts, and on their hearing, and on their *abssa're* (insights/discernments) (is) an overlay<sup>w</sup> and for them (is) a great torment. خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَرِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾
8. And of the mankind who<sup>p</sup> says [he]: we believed by Allah and by The Day [The] Last while not they (are) surely believers. وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾
9. Mutually beguile<sup>9</sup> they<sup>z</sup> Allah and whom<sup>r</sup> they<sup>z</sup> believed; and not beguile they<sup>z</sup> except their selves<sup>w</sup> while not perceive they.<sup>z</sup> يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾
10. In their hearts (is) an illness;<sup>10</sup> so augmented them Allah an illness; and for them (is) a painful torment by what were they<sup>z</sup> lying. فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾
11. And if (*had been*) said for them: let-not corrupt you<sup>z</sup> in the land<sup>w</sup>/Earth<sup>w</sup> said they:<sup>z</sup> verily only we (are) reformers. وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾
12. Indeed; verily they, they (are) the corrupters, [and,] but not perceive they.<sup>z</sup> أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾
13. And if (*had been*) said for them: let-believe you<sup>z</sup> just-as believed the mankind, said they:<sup>z</sup> do we believe just-as believed the mooncalves; indeed; verily they, they (are) the mooncalves; [and,] but not know they.<sup>z</sup> وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾
14. And if met/encountered they<sup>z</sup> whom<sup>r</sup> believed وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا

<sup>8</sup> That is closed *hermetically* and *determined irrevocably* or *consummated/concluded*.

<sup>9</sup> The word “يُخَادِعُ” = beguile. *Linguistically* it has *several* meanings, among them (1) *engaging in mutual deception/cheating, in order to gain personal benefits*; and (2) *withholding boon-giving*. See *الهادي و اللسان* for the meanings. Thus, clearly Allah has *absolutely no need to gain* by engaging in such loathsome *human* traits. So when He “beguiles them,” means He *withholds his boon-giving* to them, hence *causing them defeat*, as *all beings survive because of His continuing boon-giving*. Also “يُخَادِعُ” like “يَعَا قِبَ,” as “يَعَا قِبَ اللصِّ” does not necessarily means mutuality. So “يُخَادِعُونَ اللَّهَ” does not necessitate mutual action.

<sup>10</sup> The word “*illness*,” a disease of body or mind. That is in his “heart” a *defect* or a *swerving to the wrong*, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

they<sup>z</sup> said they:<sup>z</sup> we believed; and if they<sup>z</sup> secluded (cloistered they<sup>x</sup>) to<sup>11</sup> their Satans, said they:<sup>z</sup> verily we (are) with you<sup>b</sup> verily only we (are) *mustah'ze'oon* (we are affirmable-jesters/affirmably-jesting).

وَإِذَا حَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ ﴿١١﴾

15. Allah *yastah'ze'o* (affirmably-jests [He]) by them and protracts them in their excessiveness addle they.<sup>z</sup>

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

16. Those (are) who<sup>r</sup> they<sup>z</sup> purchased<sup>12</sup> the misguidance-she<sup>y</sup> by the divine-guidance;<sup>x</sup> so neither profited-she<sup>y</sup> their trade<sup>w</sup> and nor were they<sup>z</sup> *muhtadeena*<sup>13</sup> (who are divinely-guided).<sup>x</sup>

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رِحَتْ جُنُحُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

17. Their parable<sup>x</sup>/example<sup>x</sup> (is) as a parable<sup>x</sup>/example<sup>x</sup> (of) whom<sup>x</sup> *istanqada*<sup>14</sup> ([he] affirmably kindled) a fire<sup>w</sup> then *lamma* (when/whence) lighted-she<sup>y</sup> what (is) around him, went<sup>15</sup> Allah by their illumination and left them [He] in darknesses<sup>w</sup> not sight/discern they.<sup>z</sup>

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

18. *Sommon* (deaf people), *bokmon* (born dumb-mute people), *omyon* (blind people)<sup>16</sup> so they return not.

صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

19. Or as *ssayyeben*<sup>x</sup> (gliding-rain-laden-cloud)<sup>x17</sup> of the sky<sup>w</sup> in it<sup>x</sup> darknesses<sup>w18</sup> and a thunder and a lightning; they<sup>z</sup> make/emplace their fingers in their ears from the thunderbolts<sup>w</sup> *hadhara* (in caution of) the death;<sup>x</sup> and Allah (is) Surrounder by the unbelievers.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْنَعَهُمْ فِي عَادَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

20. Almost the lightning<sup>x</sup> snatches (off/away) their *abssa'ra* (insights/discernments), everywhen it<sup>x</sup> lightened for them they<sup>z</sup> walked in it;<sup>x</sup> and if [it<sup>x</sup>] darkened over them they<sup>z</sup> upped; and had Allah willed [He] surely (would have) gone<sup>19</sup> by their

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ

<sup>11</sup> See the *Lexicon* attached to this *Translation* for discussion of the significant differences in Arabic between “to their devil,” “with their devils,” and “by their devils.” In essence “to”: indicates *subordination* to the devils, i.e. their devils teach them; “with” indicates *equality/collegiality* with the devil; “by” indicates *superiority* as emperor *versus* king.

<sup>12</sup> The Arabic words: (a) “إشترى” and (b) “شترى” occur time and again in The Qur’aan. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “إشترى” means *purchased* and (b) “شترى” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

<sup>13</sup> See the *Lexicon* attached to this *Translation* for “muhtadee” and its plural “muhtadoon” / “muhtadeen.”

<sup>14</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

<sup>15</sup> Notice this great *Ayah* says: “went Allah = ذَهَبَ الله,” i.e. *intransitively*, and not “أذهب الله” = “caused to be gone.”

<sup>16</sup> The words “صم، بكم، عمى” all are *plural nouns* while their closest English corresponding equivalents all are *adjectives* and so in English *no plural* for any except to associate the respective word with a *plural noun* “people.”

<sup>17</sup> The word “صَيْبٌ” has *three distinct* meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud. See *البصائر*.

<sup>18</sup> Darknesses could be a *multiplicity of darkness*, *darkness in each dimension or direction*, or a *compound degrees of darknesses*.

<sup>19</sup> The word “ذَهَبَ,” i.e. *intransitively* not “أذهب,” translated as (would have) gone, as “gone” stands for *many* =



hearing, and their *abssa're* (*abssa'ra*); verily, Allah over every thing (*is*) Omnipotent.

يَسْمَعُهُمْ وَأَبْصَرَهُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

21. O you the mankind: let-worship you<sup>z</sup> your<sup>n</sup> Lord, Who created you<sup>b</sup> [He] and whom<sup>r</sup> of before you;<sup>b</sup> *la'alla*<sup>20</sup> (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> *tattaqoona*<sup>21</sup> (*you<sup>z</sup> reverentially guard not to displease Allah*).

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

22. Who [He] made for you<sup>b</sup> the Earth<sup>w</sup> a bed<sup>22</sup> and the sky<sup>w</sup> a *be'na'an*<sup>23</sup> (*a build-in-progress*)<sup>x</sup> and [He] descended from the sky<sup>w</sup> a water;<sup>x</sup> then *akbraja* ([He] produced/emerged) by it<sup>x</sup> of<sup>24</sup> the *thamara'te*<sup>w</sup> (*yeilds/crops*)<sup>w</sup> a *rez'qan*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> for you;<sup>b</sup> so let-not make<sup>25</sup> you<sup>z</sup> for Allah compeers while you<sup>f</sup> know.

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

23. And *en* (*if*) you<sup>c</sup> were in suspicion of what *naẓẓalna* (*We repetitively descended*) on Our *abde*<sup>26</sup> (*slave/worshipper*), then *oto* (*let-come you<sup>z</sup>*) by a *Sura'ten*<sup>w27</sup> (*division of The Qur'aan*)<sup>w</sup> of its<sup>x</sup> like; and let-summon you<sup>z</sup> your<sup>n</sup> witnesses/testifiers<sup>28</sup> of

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ

= meanings, among them: to become *weak*; *fail*; *come apart*; *break up*; *cease living*; *die*. See *The American Heritage Dictionary*.

<sup>20</sup> The Arabic word used here is specifically “*la-alla-kum*,” made up of *two* words, “*la-alla*” and “*kum*.” “*La-alla*” = *craving currently unavailable deed, perhaps abridges it*. Another Arabic word “*asa*” = *may*. The two words are frequently used in The Qur'aan. *Linguistically*, both words are particles of *hope*, *craving*, and *uncertainty*. However, *explainers of The Qur'aan* say both are particles of *certainty*, *if the action is from Allah*, realization of which is *always sure and definite*. The second part of the word is “*kum*” = the pronoun for “*you<sup>B</sup>*.” Thus, here “*la-alla-kum*” = *certainly*. Thus, if you<sup>f</sup> were to worship your<sup>n</sup> Lord you<sup>f</sup> will be (*certainly*) *righteous*.

<sup>21</sup> The word “*تَتَّقُونَ*” = “*tataqoon*,” based on the Arabic word “*waga*,” *linguistically* meaning: *took all the precautions to secure and protect (any thing) from any harm*. Hence, “*tattaqoon*” means: “*you<sup>z</sup> reverentially guard against Allah's displeasure*” by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for “*taqwa*,” i.e. *reverential guarding against Allah's displeasure*. The English word “*piety*” surely falls short of “*taqwa*.” See the Lexicon attached to this Translation for both “*tattaqoon*” and “*taqwa*.”

<sup>22</sup> The Arabic word “*فَرَاشًا*,” literally means (1) “*mattress*,” or (2) “*carpet*,” or (3) *figuratively* the word “*فَرَاشًا*” is used to also mean (3) “*wife*” or (4) the *entire earth* as it spreads and extends as a *bed*. See *اللسان*.

<sup>23</sup> The word “*بِنَاءً*” = “*benaan*” is made up of two parts “*benaa*” and “*an*.” The “*an*” is a grammatical nunation at the end of an *objective* noun; and “*be'na*” is a word which means: (1) a *build-in-progress*, for example in conjunction with: “*And the Heaven<sup>w</sup> We built it<sup>w</sup> by ay'den (divine Might), and verily We surely (are) expanding/expanders.*” (S51:47). Also it could mean: (2) *first time going in privacy with a bride after the formal wedding contract is officiated*, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life*.

<sup>24</sup> The word “*of*” here *implies remarkable significance, connoting*, and Allah knows best, that *all* the crops (i.e. all the *varieties* of fruits and vegetables) brought about and known in this world are but *only a fraction* of a much larger whole be it *in this world or the Hereafter*, in the treasure of Allah.

<sup>25</sup> The word “*جَعَلَ*” has at least *nine distinct linguistic* meanings and a *tenth* “*religious*” meaning. Thus *Linguistically*: (1) appointed or designated, (2) some thing *was not* and *now is*, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On *religious basis*, (10) it means: *and continue the status as it currently stands or improves it*, as in (S2:128).

<sup>26</sup> The word “*ab'de*” = “*slave*,” the *denotation* of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an *eye-opener* elaboration. It's an *absolute honor* to be Allah's “*ab'de*” - as that means, among other meanings, that one is *FREE* and could *not* be owned by any other.

<sup>27</sup> See the Lexicon attached to this Translation for this *proper name* of a *division of The Qur'aan*.

<sup>28</sup> These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones who bear* =



lesser than/without Allah, *en (if) were you<sup>c</sup> ssa'deqeena* (always-truth-enforcers).

دُونَ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

24. Then *en (if) you<sup>z</sup> did not and (shall) never do you<sup>z</sup>* then *ettago* (let reverentially self-protect you<sup>x</sup> from) The Fire<sup>w</sup> which<sup>u</sup> its<sup>w</sup> fuel<sup>29</sup> (are): the mankind and the rocks<sup>w</sup> (*it<sup>w</sup> had been*) prepared-she<sup>y</sup> for the unbelievers.

إِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

25. And *bashsher<sup>30</sup>* (let-tell [you<sup>s</sup>] pleasant tidings) whom<sup>r</sup> they<sup>z</sup> believed<sup>x</sup> and they<sup>z</sup> worked the righteous-works; verily for them<sup>x</sup> (are) gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; every-when *ruzeqo* (they<sup>z</sup> had been provided/rationed) from it<sup>w</sup> of<sup>31</sup> a *thamaraten<sup>w</sup>* (yield/crop)<sup>w</sup> a *rezqan<sup>x</sup>* (provision/victuals for sustenance)<sup>x</sup> said they: this (is) which<sup>x</sup> *ruzeqna* (we were provided) of earlier; and *oto<sup>32</sup>* (they<sup>z</sup> had been given/churned out) by it<sup>x</sup> a similar; and for them<sup>x</sup> in it<sup>w33</sup> (are) spouses<sup>w</sup> (*wives*) *mutabharaton* (she-they had been purged) and they (are) in it<sup>w</sup> immortals.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَنْجَارٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

26. Verily Allah not *yest'ah-yeye<sup>34</sup>* (*shies/shames*) to strike [He] a parable<sup>x</sup>/example<sup>x</sup> certain,<sup>35</sup> a mosquito<sup>w</sup> and what (is) atop/above<sup>36</sup> it; so as-to whom<sup>r</sup> they<sup>z</sup> believed<sup>x</sup> so they<sup>z</sup> know verily it<sup>x</sup> (is) the right<sup>x</sup> from their Lord; and as-to whom<sup>r</sup> they<sup>z</sup> unbelieved<sup>x</sup> then they<sup>z</sup> say: what wanted Allah by this a parable<sup>x</sup>/example<sup>x</sup>; [He] misleads by it<sup>x</sup> multitude and *yahdey* ([He] *divinely-guides*) by it<sup>x</sup> multitude; and not [He] misleads by it<sup>x</sup> except the *fa'seeqeena<sup>37</sup>* (*rebels vis-à-vis Allah's command*).<sup>x</sup>

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

= witness by seeing or hearing of some thing, especially the linguistic orators and rhetoricians who render judgment as to the best poem or speech. They were challenged to call on all their helpers, except Allah, of all the idols and the linguistic orators and rhetoricians to come to their assistance to produce the like of The Qur'aan.

<sup>29</sup> The word "الوقود، بفتح الواو" is firewood, but also it could mean any fuel. See اللسان.

<sup>30</sup> See the Lexicon attached to this Translation for bashshara/youbashshero/mubashsheron=بَشِّرًا يُبَشِّرُ أَمِشَرًا.

<sup>31</sup> This prepositional word, "of," is to indicate portioning, i.e. some thing is a part of a larger whole.

<sup>32</sup> The word "أُوتُوا" perhaps lends itself to two distinct meanings: (1) as translated above, and (2) to mean "churned out," rooted in "إِثَاءٌ," i.e. like churning of trees yielding their fruits or the buttermilk when shaken it churns out butter. Clearly Paradise's trees once picked its fruits are immediately replenished by an identical twin of whatever was picked, i.e. replacing whatever was picked, so the tree-fruit remains as if not picked.

<sup>33</sup> This "it<sup>w</sup>" refers to the gardens that have eternally good abode, good supply of good food, good water, and pleasure of matrimony with spouses.

<sup>34</sup> The word "يَسْتَحْيِي" is an intransitive verb, and the closest English equivalent to it is "to have shame."

<sup>35</sup> See the Lexicon attached to this Translation regarding, the indefinite/infinitive article="مَا الْمَصْدَرِيَّةُ."

<sup>36</sup> The particle "مَا" and the words "فَمَا فَوْقَهَا," in this Ayah all deserve a pause for pondering. First the particle "مَا الْمَصْدَرِيَّةُ" = "مَا" = the infinitive particle for greatest intensity, i.e. intensifying the mosquito and what is beyond it<sup>w</sup>. Second "and what (is) above it<sup>w</sup>." Clearly the "ف" in "فَمَا" is coupling or conjunctive particle meaning and whatever that which could be above it<sup>w</sup>, i.e. positively or negatively, i.e. to say: larger or smaller than it<sup>w</sup>. See إعراب القرآن، لمحمود صافي. Lately it has been reported in the scientific community that there is a microscopic "thing" atop of the mosquito.

<sup>37</sup> See the Lexicon attached to this Translation for the word fa'seeqoon and its grammatical inflections.

27. Who<sup>r</sup> breach they<sup>z</sup> Allah's covenant<sup>x</sup> from after His *meetha'qe*<sup>x</sup> (*ratified-covenant*)<sup>x</sup> and sever they<sup>z</sup> what Allah commanded by it<sup>x</sup> to/that ([*iz*] *be*) joined; and they<sup>z</sup> corrupt in the land<sup>w</sup>/Earth<sup>w</sup> those they (*are*) the losers.

الَّذِينَ يَخْفَضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ  
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ  
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ  
أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

28. How you<sup>z</sup> unbelieve by Allah while you<sup>c</sup> were dead and then [*He*] quickened you;<sup>b</sup> afterwards<sup>38</sup> [*He*] deadens<sup>39</sup> you;<sup>b</sup> afterwards [*He*] quickens you;<sup>b</sup> afterwards to Him (*to be*) returned you.<sup>z</sup>

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ  
أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ  
يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

29. He Who created for you<sup>b</sup> what (*is/are*) in the Earth<sup>w</sup> together; afterwards *istawa*<sup>40</sup> ([*He*] *set Himself*) to the Heaven<sup>w</sup> and *sawwa*<sup>41</sup> ([*He*] *set/evened/proportioned*)<sup>w</sup> them<sup>y</sup> seven Heavens<sup>w</sup> and He (*is*) by every thing Omniscient.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي  
الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى  
السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

30. And *edb* (*when*) said your<sup>t</sup> Lord for the angels: verily I am making in the Earth<sup>w</sup> a vicegerent;<sup>42</sup> said they:<sup>z</sup> do [*You*] make in it<sup>w</sup> whom<sup>p</sup> [*he*] corrupts in it<sup>w</sup> and [*he*] sheds bloods; while we *nusabbaho*<sup>43</sup> ([*we*] *single You*<sup>g</sup> *as excelling in all good qualities/that You*<sup>g</sup> *transcends all shortcomings/and that You*<sup>g</sup> *are unique all around*) by Your<sup>t</sup> Praise and [*we*] sanctify for You<sup>g</sup>! Said [*He*]: verily<sup>44</sup> I [*I*] know what not you<sup>z</sup> know.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ  
إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً  
قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ  
فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ  
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ  
قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

31. And [*He*] taught Adam the names,<sup>x</sup> all (*of*) it;<sup>w</sup> afterwards [*He*] showed them on/over<sup>45</sup> the angles then said [*He*]: *anbe'oney* (*let-inform Me you*<sup>x</sup> *by piece-of-significant-and-availing-news*) by names (*of*) these *en* (*if*) you<sup>c</sup> were *ssa'dequeena* (*always-truth-enforcers*).

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ  
عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ  
أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٣١﴾

<sup>38</sup> The word “ثُمَّ” has the connotation of “lagging” or “slacking,” i.e. *taking effect at a latter time*.

<sup>39</sup> The word “أَمَاتَ” in “يُمَيِّتُكُمْ” is the transitive verb *to deprive of life*. See Merriam Webster's Unabridged Dictionary.

<sup>40</sup> The word “أَسْتَوَىٰ” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “أَسْتَوَىٰ” is not knowable*, because there is *nothing to compare Allah to/with to know the “how” of His action*. He is *unlike* any thing known or knowable.

<sup>41</sup> The word “*sawwahunna*” is made up of *two parts*, the word “*sawwa*” and the pronoun “*hunna*.” The word “*sawwa*” has many meanings: (1) made *qualitatively perfect, quantitatively complete, and proportionally balanced*. (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “*hunna*” = *them, a feminine plural*.

<sup>42</sup> The word “خَلِيفَةً” means: (1) a *vicegerent*; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow or replace another*. The word خَلِيفَةً is a masculine and the لَةً in “خَلِيفَةً” is for intensification as in علامة. See تفسیر البیضاوی و روح المعانی لـ الألوسی

<sup>43</sup> The word “*nusabbaho*,” means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around*.

<sup>44</sup> This word “*verily*” here is introduced to *intensify* “إِنِّي,” which is in fact “إِنْ” and “نِي.”

<sup>45</sup> Note that “عَلَى” = “*on/over*,” is *adverb of time/place, i.e. circumstantial, state or condition*. See المعني.

32. Said they:<sup>z</sup> *subhana*<sup>46</sup> (hallowedly and marvelously we deem You<sup>g</sup> transcending all defects and we solemnly stand in awe and utmost consecration of) You<sup>g</sup> no knowledge for us except what You<sup>s</sup> taught us; verily You<sup>g</sup>, You<sup>s</sup> (are) The Omniscient, The Hakeemo<sup>47</sup> (infinite bekmah<sup>48</sup> Possessor).

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

٣٢

33. Said [He]: O, Adam, *anbe'hum* (let-informed them [you<sup>s</sup>] by piece-of-significant-and-availing-news) by their names; then *lamma* (when/whence) *anba'ahum* (he had informed them by piece-of-significant-and-availing-news) by their names, said [He]: have [I] not said [for] you<sup>b</sup> that I know the Heavens<sup>w</sup> and the Earth's<sup>w</sup> invisible; and [I] know what you<sup>z</sup> disclose and what you<sup>c</sup> were concealing.

قَالَ يَتَّخِذُمْ أَنْبَاءَهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

٣٣

34. And *edh* (when) We said for the angels: let-kowtow you<sup>z</sup> for Adam; so they<sup>z</sup> kowtowed except Eblisa (Satan) *aba*<sup>49</sup> ([he] categorically<sup>refused</sup>) and *istakbara*<sup>50</sup> ([he] affirmed his prideful haughtiness) and [he] was of the unbelievers.<sup>51</sup>

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

٣٤

35. And We said: O, Adam let-reside [you<sup>s</sup>], you<sup>s</sup> and your<sup>t</sup> spouse the Paradise;<sup>w</sup> and let-eat [you] both from it<sup>w</sup> opulently whence [you] both willed; and let-not [you] both near this<sup>w52</sup> the tree;<sup>w</sup> then, [you] both (would) be of<sup>53</sup> the *dha'lemeena*<sup>54</sup> (injustice-doers).

وَقُلْنَا يَتَّخِذُمْ أَسْكُنَ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

٣٥

36. Then (caused) them both (to) slip the Satan a'n (off) it;<sup>w</sup> so [he] exited them both from what both were in it;<sup>x</sup> and We said: *ebbetto*<sup>55</sup> (let-you<sup>z</sup> alight/touch-down/

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ

<sup>46</sup> The word “*subhanaka*” = “سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subhanaka*” = “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

<sup>47</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>48</sup> See the *Lexicon* attached to this Translation for “*bekmah*.”

<sup>49</sup> The words *aba*= “أبى” = “امتنع امتناعاً لا رجوع فيه” means categorically (absolutely, without exception) refused a definitive refusal with the intention of never to yield. So, it is not just simply refused.

<sup>50</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

<sup>51</sup> The word “الكافرين” = “the unbelievers” here could also mean “the ingrates.”

<sup>52</sup> The singular pronoun for a tree<sup>w</sup> is feminine that is why its demonstrative case as here is a “this<sup>w</sup>”.

<sup>53</sup> It is important to note here the phrase “of so and so,” if a person is a “*wronger*” or “*of wrongers*” the two have significant differences. The “*wronger*” could have done the wrong/wrongdoing once or so; but “*of wrongers*” signifies frequent and continual wrongdoing by the wronger.

<sup>54</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

<sup>55</sup> The word “اهبطوا” rooted in “هبط,” meaning alight/touch-down/dwelt basely/dwelt in evil.



*dwel-basely/emigrate/immigrate*), some (of) you<sup>b</sup> for some foe;<sup>56</sup> and for you<sup>b</sup> in the Earth<sup>w</sup>/land<sup>w</sup> (is) a *mustagarron*<sup>57</sup> (*permanent-abode/ultimate realization*) and a *mata'aon*<sup>58</sup> (*resource of transitory worldly delights*) to a while.

37. So *talaqqa*<sup>59</sup> (*received/took bestowal*) Adam from his Lord words;<sup>w</sup> so [He] relented on him; verily He, He (is) The *Tanmbo* (*iterative Acceptor of penitence*) *Ar-Rahee'mo* (*The iterative mercy Giver*).

38. Said We: *ehbetto* (*let-you<sup>x</sup> touch-down/dwel-basely/emigrate/immigrate*) from it<sup>w</sup> together; then when<sup>60</sup> *ya'teyann* (*assuredly comes to*) you<sup>b</sup> from Me a *budan* (*divine-guidance*);<sup>x</sup> so whoever [he] followed My *buda* (*divine-guidance*)<sup>x</sup> then neither a fear (is) on them, and nor they sadden.

39. And who<sup>r</sup> unbelieved they<sup>z</sup> and denied they<sup>z</sup> by Our *Aya'te*<sup>w</sup> (*messages/signs/proofs*) those (are) The Fire's<sup>w</sup> companions; they (are) in it<sup>w</sup> immortals.

40. O, Israel's sons<sup>61</sup> let-remember you<sup>z</sup> My boon<sup>w62</sup> which<sup>u</sup> *an'amto*<sup>63</sup> (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you;<sup>b</sup> and let-fulfill<sup>64</sup> you<sup>z</sup> by My covenant<sup>x</sup> I fulfill by your<sup>n</sup> covenant;<sup>x</sup> and *eyyaya*<sup>65</sup> (*indeed exclusively Me*) so let-you<sup>z</sup> dread [Me].<sup>66</sup>

= See اللسان. Additionally, it also could mean: *emigrate/immigrate*, as in *Ayah* (S2:61): "اهبطوا مصرًا" = *ehbetto Misran*=Egypt/any-town.

<sup>56</sup> The word "عدو" in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see الهادي and اللسان.

<sup>57</sup> Clearly for the *realization* of any thing in *this world* requires *time* and *place* to happen in it *semi-permanently*.

<sup>58</sup> The word "متاع" = "*mata'a*" is rooted in the word "منع" = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See Lexicon attached to this Translation for more elaboration.

<sup>59</sup> That is, and Allah is knower, by inculcation, inspiration or instruction.

<sup>60</sup> This "أما" is really "إن" added to it "ما" for *affirmation*, making the happening a matter *only* of "when." For some elaboration see الذر المصون، لـ احمد الحلبي.

<sup>61</sup> "ابن" is the grammatically inflected (modified) *plural* for "ابن" which means "son," *not child per se*, as *child* could mean a *male* or a *female*. However, it is *rather common* for The Qur'aan to address the *male gender* but *definitely includes* by implication the *female gender* for the intention of the message. Clearly *there is wisdom*, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for *every* word usage in The Qur'aan. For example, addressing the *male gender* The Qur'aan says: O, you *he-believers*, but obviously intending the *inclusion of the female gender* too. However, some time, *specifically* addressing *each* individually, as: O, you *he-believers* and *she-believers*. Hence, *to be contextually accurate* we should say: "O, *sons of Israel*," *not* "*children of Israel*." But clearly, although the statements address the *male gender* of Israel's offspring, in the *persons of his sons*, the *female gender* is *included vis-à-vis* the message being conveyed.

<sup>62</sup> See the Lexicon attached to this Translation for "*ne'amah*" ("*boon*").

<sup>63</sup> The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) *said: yes*, (2) *perfected the deed* (being done), (3) *did the most desirable and delighting deed*, (4) *was bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by "أنعم." So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*.

<sup>64</sup> The word "أوفوا" from "الوفاء،" = "التمام،" meaning *gathering the last component of any obligation to make it a whole*. So, "أوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*.

<sup>65</sup> The word "إياي" = "إداة توكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun*.

<sup>66</sup> The letter "ن" in "فارهون،" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the *speaker's pronoun* "ي." The *speaker's pronoun* "ي" in "فارهون" is *omitted*, for "التخفيف" = "*alleviation, lightening*" or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي



41. And let-believe you<sup>z</sup> by what I descended (*i.e.* of *Qura'n<sup>x</sup>*) *mussa'ddeqan*<sup>67</sup> (accepter as credible) for what (*is*) with you;<sup>b</sup> and let-not be you<sup>z</sup> first unbeliever / rejecter<sup>68</sup> by him/it;<sup>x</sup> and let-not purchase you<sup>z</sup> by My *Aya'te<sup>w</sup>* (messages/signs/proofs) a little price; and *eyyaya*<sup>69</sup> (indeed exclusively Me) so *ettago'ne* (let you<sup>z</sup> reverentially guard against My displeasure).<sup>70</sup>
- وَأَمِنُوا بِمَا أُنزِلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٤١﴾
42. And let-not confound<sup>71</sup> you<sup>z</sup> the right<sup>x</sup> by the falsehood<sup>x</sup> and [let not] conceal you<sup>z</sup> the right<sup>x</sup> while you<sup>f</sup> know.
- وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾
43. And *aqemo*<sup>72</sup> (let-you<sup>z</sup> up-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup> and *aa'to* (let-you<sup>z</sup> accord and fulfill the obligations of) the *Zakata<sup>w73</sup>* (prescribed portion of personal possessions)<sup>w</sup> and *erka'o* (let-you<sup>z</sup> markedly bow: *i.e.* head stooping, chest paralleling the ground and both palms leaning on the knees) with the *ra'keyeena* (be-they-who markedly bow: *i.e.* head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer).
- وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾
44. Do you<sup>z</sup> command the mankind by the *berre*<sup>74</sup> (the dutiful obligation/lawful obedience) and you<sup>z</sup> forget your<sup>n</sup> selves<sup>w</sup> while you<sup>f</sup> recite the book;<sup>x</sup> do then not reason you.<sup>z</sup>
- ﴿٤٤﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾
45. And let-seek you<sup>z</sup> assistance by the patience and the Prayer,<sup>w</sup> and verily it<sup>w75</sup> (*is*) certainly big<sup>w</sup> except on the *khashe'eena*<sup>76</sup> (they who: totally subdued their body, sight, sound, and markedly bow in the Prayer).
- وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾
46. Who<sup>f</sup> they<sup>z</sup> presume that they *mulago* (they<sup>z</sup> are meeting with) their Lord, and that they (are) to Him returnees.
- الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

<sup>67</sup> The word "mussaddeqan" is more than an "affirmer," it is *accepter of the referent as credible*.

<sup>68</sup> The word "كافر" rooted in "الكفران" so lending itself to be both either *rejecter/repudiator* or *unbeliever*. See البصائر.

<sup>69</sup> The word "إيائي" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

<sup>70</sup> The letter "ن" in "فَاتَّقُونَ" see footnote 131 above.

<sup>71</sup> The word "تلبسوا" = "confound" comes from "لبس، أو لبس، أو لبس" all meaning *confused the issue*. So those who "confound" the issue as if they cover it or mix it as to make it seemingly "indistinguishable" so the confounders *mislead* the people.

<sup>72</sup> The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

<sup>73</sup> See the Lexicon attached to this Translation for the word *Zakab* and its implications of *augmentative blessedness*.

<sup>74</sup> *Albere* here meaning *dutiful obligation/ lawful obedience*, see الطبري and التاج. Minimum needs.

<sup>75</sup> The [it<sup>w</sup>] here refers to the Prayer, as the pronoun "هـ" in "إنها" refers to the specific Islamic Prayer.

<sup>76</sup> The word "خاشعين" = *khashe'e'en*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word "خشوع" in "خاشعين" = *khashe'e'en* involves more than just "humbleness" or "submission" as that suggests *bodily* or *attitudinal* behavior. However, "خشوع" denotes *submission* or *subduing of sight and sound* as well. So "الخاشعين" are those who had totally *subdued their body, sight and sound*. Also some time "الخاشعين" = they who are *ra'ke'e'en* (see S2:43 above) in the Prayer. See البصائر and اللسان.

47. O, Israel's sons: let-remember you<sup>z</sup> My boon<sup>w77</sup> which<sup>u</sup> an'amto<sup>78</sup> (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you<sup>b</sup> and surely I preferred you<sup>b</sup> over the worlds.<sup>79</sup> عَلَى الْعَالَمِينَ ﴿٤٧﴾
48. And *ettago* (let you all reverentially self-protect in) a day (in which) no self<sup>w</sup> requites a'n<sup>80</sup> (about another /instead of another) self<sup>w</sup> a thing; nor (to be) taken /accepted from it<sup>w</sup> an intercession;<sup>w</sup> nor (shall be) taken from it<sup>w</sup> adlon<sup>x</sup> (ransom/compensation);<sup>x</sup> and nor (are) they (to be) succored. يُبْصِرُونَ ﴿٤٨﴾
49. And *edh* (when) *najjaynakum* (We repetitively delivered you<sup>b</sup>) from the Pharaoh's *aal'e* (family, house, kin, chiefs, followers), they<sup>z</sup> afflict you<sup>b</sup> ill-the-torment; *youthabbehona* (they<sup>z</sup> iteratively slaughter) your<sup>n</sup> sons and *yasta'hyouna*<sup>81</sup> (they<sup>z</sup> affirmably-let-live) your<sup>n</sup> women; and in *tha'lekum*<sup>82</sup> (collective-afar-that) (is) a great essay from your<sup>n</sup> Lord. رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾
50. And *edh* (when) We sundered by you<sup>b</sup> the sea; then *anjay-nakum* (We delivered you<sup>b</sup>) and We drowned the Pharaoh's *aala* (family/ house/ kin/ chiefs/ followers) while you<sup>f</sup> look. وَأَنْتُمْ نَظُرُونَ ﴿٥٠﴾
51. And *edh* (when) mutually We appointed *Mosa* (Moses) a forty nights;<sup>w</sup> afterwards *ittakehathotom*<sup>83</sup> (took and presumed you<sup>c</sup>) the calf from after him, while you<sup>f</sup> (were) *dha'lemoona*<sup>84</sup> (injustice-doers). وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾
52. Afterwards We pardoned a'n (regarding)<sup>85</sup> you<sup>b</sup> from after *tha'leka* (afar-that-it),<sup>x</sup> *la'allā* (craving currently unavailable deed that, perhaps) you<sup>b</sup> thank you<sup>z</sup>. ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾
53. And *edh* (when) *aa'tayna* (We accorded) *Mosa* (Moses) the book<sup>x</sup> and the Criterion<sup>x</sup> *la'allā* (craving currently unavailable deed that/ perhaps) you<sup>b</sup> *tahtadona* (you<sup>z</sup> find and accept the divine-guidance). وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

77 See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

78 See footnote 63 for **أنعم**.

79 That is of *their* Time, Qur'aan commentators say.

80 See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن."

81 See the *Lexicon* attached to this Translation for the effect of the letter **س** when added to a word..

82 See the *Lexicon* attached to this Translation regarding the meaning of "ذلكم" = "thalekum."

83 The word "اتخذ" from "الإنخاذ" which is "افتعال" for "الاتخاذ", as stated in *لسان العرب*; therefore "اتخذ" is always taking and presuming some thing associated with what was taken. Thus, it is not just the mere taking = "أخذ."

84 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

85 See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter "عن."

54. And *edh* (*when*) said *Mosa* (*Moses*) for his people: O, my people, verily you<sup>b</sup> *dhalamatom*<sup>86</sup> (*wronged you*<sup>c</sup>) your<sup>n</sup> selves<sup>w</sup> by *ittekhathekum*<sup>87</sup> (*your<sup>n</sup> taking and presuming*) the calf; so let-repent you<sup>z</sup> to your<sup>n</sup> Engenderer; so let-kill you<sup>z</sup> your<sup>n</sup> selves<sup>w</sup> *tha'lekum* (*collective-afar-that*) (*is*) *khayron* (*choicer/worthier*) for you<sup>b</sup> *enda* (*by rule of*)<sup>88</sup> your<sup>n</sup> Engenderer; so [He] relented on you;<sup>b</sup> verily He, He (*is*) The *Tamwabo* (*iterative Relent*) *Ar-Rabeemo* (*The iterative mercy Giver*). ﴿٥٤﴾

55. And *edh* (*when*) said you:<sup>c</sup> O, *Mosa* (*Moses*), never (*shall*) we believe for you<sup>g</sup> until [we] see Allah openly<sup>w</sup>/overtly;<sup>w</sup> so took-she<sup>y</sup> you<sup>b</sup> the thunderbolt<sup>w89</sup> while you<sup>f</sup> look. ﴿٥٥﴾

56. Afterwards We resurrected<sup>90</sup> you<sup>b</sup> from after your<sup>n</sup> death, *la'alla* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> thank you.<sup>z</sup> ﴿٥٦﴾

57. And We overshadowed over you<sup>b</sup> the clouds and We descended on you<sup>b</sup> the *Manna*<sup>91</sup> (*sweet gum like substance*) and the quails; let-eat you<sup>z</sup> from the goodies<sup>w92</sup> (*of*) what *razaqnakom* (*We provided you<sup>b</sup>*); and not *dhalamo*<sup>93</sup> (*they<sup>z</sup> wronged to*) Us [and] but they<sup>z</sup> were (*to*) their selves<sup>w</sup> *yadb'lemonoona* (*they<sup>z</sup> were wronging*). ﴿٥٧﴾

58. And *edh* (*when*) We said: let-enter you<sup>z</sup> this<sup>w94</sup> the village;<sup>w</sup> then let-eat you<sup>z</sup> from it<sup>w</sup> whence you<sup>c</sup> willed opulently; and let-enter you<sup>z</sup> the door *sujjadan*<sup>95</sup> (*in a kontowing manner*), and let-say you<sup>z</sup> *bittatonn*<sup>w96</sup> (*may Allah remove our sins from our shoulders*)<sup>w</sup> [We] forgive for you<sup>b</sup> your<sup>n</sup> mistakes,<sup>97</sup> ﴿٥٨﴾

<sup>86</sup> See the *Lexicon* attached to this Translation for “ظالم=“فاعل الظلم”= “injustice-doer” and “اظلم”= “wronger.”

<sup>87</sup> See footnote 83 above regarding “اتخذ”.

<sup>88</sup> The word “عند” = “و تكون بمعنى الحكم:” “by rule of.” “يقال هذا عندي أفضل أي في حكمي” which means: it can be in the sense of “rule;” it can be said: this is in my rule more excellent, meaning according to my ruling or my judgment (although “judgment” is best suited for “قضاء” (أو القضاء) it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only by His rule. There is more elaboration for this word in the *Lexicon* attached to this Translation, please refer to it there.

<sup>89</sup> That is, and Allah knows best, the “thunderbolt” rendered them suddenly becoming unconscious or dead.

<sup>90</sup> The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awoken, and prompted.

<sup>91</sup> *Manna* means sweet gum.

<sup>92</sup> The word “طيبات” = “goodies” = “goodies,<sup>w</sup>” = a feminine gender means any thing delectable and legitimate.

<sup>93</sup> See footnote 84 above regarding “ظالم” = “فاعل الظلم” = “injustice-doer”.

<sup>94</sup> The “village<sup>w</sup>” is a feminine gender in the Arabic hence the reference to it is feminized by: this<sup>w</sup>.

<sup>95</sup> The word “سجدًا” is an adverb, see أعراب القرآن لـ محمود صافي, hence the parenthetical (in a manner).

<sup>96</sup> This word “bittatann” is a word of submission to Allah and repentance, such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers changed the word, as the next *Ayah* states.

<sup>97</sup> The word (a) “khatayakum” = “خطايكم” is not synonymous with (b) “khatayatekum” = “خطياتكم” as some translators tend to make the mistake. The former (a) is the result of unintended errors or faults, mistakes in =



and [We] shall augment the benefactors.

الْمُحْسِنِينَ ﴿٥٨﴾

59. Then substituted they<sup>z</sup> who<sup>r</sup> *dhalamo*<sup>98</sup> (they<sup>z</sup> *wronged*) a say other than which<sup>x</sup> (*had been*) said for them; then We descended on who<sup>r</sup> *dhalamo rejzan*<sup>99</sup> (*successive: convulsive and perturbing torment*) from the sky<sup>w</sup> by what they<sup>z</sup> were *yafsoqoona*<sup>100</sup> (*rebelling they<sup>z</sup> vis-à-vis Allah's command*).

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ  
الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى  
الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ  
بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

60. And *edh* (*when*) *Mosa* (*Moses*) *istasqa*<sup>101</sup> (*sought water-avail/availability*) for his people, so said We: let-hit [you<sup>s</sup>] by your<sup>t</sup> staff the rock then *enfajarat* (*burst/gushed*) from it<sup>x</sup> twelve wells;<sup>w</sup> *qad* (*already and affirmatively*) knew each mankind their *mashraba* (*drinking-place*<sup>x</sup>); let: eat you<sup>z</sup> and drink you<sup>z</sup> of Allah's *rez'qe*<sup>x</sup> (*provision/victuals for sustenance*);<sup>x</sup> and let not *ta'athaw*<sup>102</sup> (*you<sup>z</sup> mischief-hardest*) in the land<sup>w</sup> corruptingly/(as) corruptors.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ  
فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ  
فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا  
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ  
كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا  
تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

61. And *edh* (*when*) said you:<sup>c</sup> O, *Mosa* (*Moses*) never *nassbera* (*we hold on patiently*) on a single *tta'aamen*<sup>x</sup> (*wheat/edible/food-grains/stuff*);<sup>x</sup> so: let-invoke [you<sup>s</sup>] for us your<sup>t</sup> Lord *younkbrejo* ([He] *emerges/produces*) for us of what the Earth<sup>w</sup> grows<sup>w</sup> of its<sup>w</sup> herbs, and its<sup>w</sup> *guththa*<sup>103</sup> (*corrugated-long-cucumber*), and its<sup>w</sup> *foo'me*<sup>104</sup> (*garlic/wheat/chickpea/bread of grains*), and its<sup>w</sup> lentils, and its<sup>w</sup> onions; said [he]: do *tastabdelona* (*you<sup>z</sup> affirmly seek substituting*) which<sup>x</sup> it<sup>x</sup> (*is*) baser by which<sup>x</sup> it<sup>x</sup> (*is*) *khayron* (*choicer/superior*); *ebbetto*<sup>105</sup> (*let-you: immigrate/emigrate/alight-dwell-basely*) *Mesran* (*Egypt/any town*); then verily for you<sup>b</sup> what quested you;<sup>c</sup> and (*had been*) struck-she<sup>v</sup> on them the ignominy<sup>w</sup> and the abjectness;<sup>w</sup> and *ba'o* (*they<sup>z</sup> deservedly incurred*) by a wrath<sup>x</sup> from Allah; *tha'leka*

وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نَّصْبِرَ عَلَىٰ  
طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ  
لَنَا مِنَّا تُبْنُ الْأَرْضِ مِن بَقْلِهَا  
وَقَشَائِهَا وَفُومَهَا وَعَدْسَهَا  
وَيَصْلِيهَا قَالِ اسْتَغْبِذُوكَ  
الَّذِي هُوَ أَذْيُ بِالَّذِي هُوَ خَيْرٌ  
أَهْبِطُوا مِصْرًا فَإِنَّ لَكُم مَّا  
سَأَلْتُمْ ۖ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ  
وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ  
اللَّهِ ذَٰلِكَ يَأْتِيهِمْ كَأَنُفُوءٌ

= the course of normally “permissible” action; whereas (b) is the result of *intended* action in course of *not* permissible action in the first place. See the *Lexicon* to this Translation for more details.

<sup>98</sup> See footnote 84 regarding “ظالم” = “ظالم” = “injustice-doer”.

<sup>99</sup> The word “رجز” has several meanings such as: *convulsive and perturbing torment*. Also it includes Satan’s whisper, sin, offense, and idol or worship of idols. See *اللسان*.

<sup>100</sup> See the *Lexicon* attached to this Translation for *fa’seqoona* for an elaboration on this rather important word.

<sup>101</sup> The word “استسقى” = “طلب السقي أو الإسقاء”, see *الراغب*. So “استسقى” means: (1) sought to give him what to drink (e.g.: water); (2) sought to avail him what to drink (e.g.: water); (3) however, in the case of *Mosa* (*Moses*) (*pbuoh*), Allah’s munificence provided him with twelve different sources through the “stone” which he was commanded to just smite (it) and thereof gushed water, in a controllable manner for each tribe.

<sup>102</sup> The word “تعتوا” from “العنوا = اشد الفساد”, means to mischief causing hardest of corruption. See *اللسان*.

<sup>103</sup> The word “قثاء” translated as “cucumber” is strictly speaking not correct, as the “قثاء” is that kind of “cucumber” which is *corrugated*, i.e. “zebra” looking in its external look and could be so long it bends.

<sup>104</sup> The word “فوم” = “Foom” has many meanings: *garlic, wheat, chickpeas, or bread of any grain*. See *البصائر*.

<sup>105</sup> The word *ebbetto* = “اهبطوا” rooted in “هبط”, meaning: *alighted/touched-down/dwelt in evil/dwell basely*. See *اللسان*. It also means *emigrate or imgrate* as in this *Ayah*. It also could mean: *gradually descending*.



(*afar-that-it/that*),<sup>x</sup> (*is*) because verily they were unbelieving by Allah's *Aya'te*<sup>w</sup> (*messages/signs/proofs*) and they<sup>z</sup> kill<sup>106</sup> the prophets by other than the right; *tha'leka* (*is*) by what they<sup>z</sup> disobeyed and were transgressing they.<sup>z</sup>

يَايَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١﴾

62. Verily, who<sup>r</sup> they<sup>z</sup> believed, and who<sup>r</sup> *hado*<sup>107</sup> (*they*<sup>z</sup> adopted the Jewish "law"/customs/repented) and the *nasara*,<sup>108</sup> and the *Ssa'bey'eena*<sup>109</sup> (*Sabians*) who<sup>p</sup> believed [*be*] by Allah and The Day [The] Last, and [*be*] worked righteously, so for them (*is*) their remuneration *enda* (*by munificence of/ by Rule of*) their Lord; and neither (*is*) a fear on them, and nor they sadden.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾

63. And *edh* (*when*) We took your<sup>n</sup> *meethaqa*<sup>x110</sup> (*ratified-covenant*)<sup>x</sup> and raised We above you<sup>b</sup> the *Ttoora* (*Mount Toor in Sinai*), let-take you<sup>z</sup> what *aa'taynakom* (*We accorded/gave you*)<sup>b</sup> by a strength<sup>w</sup> and let-remember you<sup>z</sup> what (*is*) in it<sup>x</sup> *la'all*a (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> *tattaqoona* (*you*<sup>z</sup> *reverentially guard not to displease Allah*).<sup>111</sup>

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَّاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٣﴾

64. Afterwards diverted you<sup>c</sup> from after *tha'leka* (*afar-that-it/that*)<sup>x</sup> so *lawla* (*had it not been for*) Allah's munificence<sup>x</sup> on you<sup>b</sup> and His mercy<sup>w</sup> surely you<sup>c</sup> were/would-have-been of<sup>112</sup> the losers.

ثُمَّ تَوَلَّيْتُم مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿١٤﴾

<sup>106</sup> The word "kill" here is used in the *present/future* tense. This suggests, and Allah knows best, an *epithet* for them *characterizing* them as *killers of the prophets at all times*. (Reader must bear in mind the difference between a *prophet vis-à-vis a messenger*).

<sup>107</sup> The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* meanings: (1) *returned to the truth*; (2) *returned and repented*; (3) *entered into the "law" (religion) of the Jews and adopted the Jewish customs*. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

<sup>108</sup> This word "*nasara*," plural masculine, is equivalent to the word "*Nazarenes*" (i.e. believers in the message of Esa (Jesus) of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of *Nazarene*, and also other "Gospels" that speak of *Nazarenes*, which are *different* from *Nazirite*. Loosely, we refer to present day Christians as "*Nassara*," which *may* or *may not* be accurate. As *most* present day "Christians" do believe in "*The Trinity*." The Qur'aan clearly says about "The Trinitarians:" "*certainly unbelieved who said they<sup>z</sup> that Allah (is) a Third of three...*" (S5:73). Also, to be noted is: "*nassara*" = *Nazarenes*, who are *not* equal to the *Nazirites*, referred to in the OT, e.g. (Judg.13:7) and are the followers of "*Yahweh*."

<sup>109</sup> This word "*ssabeyeena*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See *الراغب*

<sup>110</sup> The word "ميثاق" = "*assured covenant*" and "عهد" = *covenant*. See the *Lexicon* attached to this Translation.

<sup>111</sup> The word "تتقون" = "*tattaqoona*," based on the Arabic word "*waqa*," linguistically means: *took all the precautions to secure and protect (any thing) from any harm*. Hence, "*tattaqoona*" means: *you "reverentially guard against Allah's displeasure" by adhering to Allah's Criteria of prescription and proscription*. There is *no English equivalent* for "*taqwa*" (*surely not piety*). So "*taqwa*," = *reverential guarding against Allah's displeasure*. See the *Lexicon* attached to this Translation for both "*tattaqoona*" and "*taqwa*."

<sup>112</sup> That is a *constant part* of a larger whole, so "of the losers" means *all the time losers*.

65. And *laqad* (verily, already and affirmatively) knew you<sup>c</sup> who<sup>r</sup> transgressed they<sup>z</sup> of you<sup>b</sup> in the Sabbath; so We said for them: let-be you<sup>z</sup> apes *kha'seyeena*<sup>113</sup> (be-cringers/he-they who caused self contemptibility and had been driven away with a spurn). خَاسِينَ ۝١٥
66. Then We made it<sup>w</sup> *nakalan* (punishing-determent) for what (is) between its<sup>w</sup> both hands<sup>w114</sup> and behind it<sup>w</sup> and an exhortation<sup>w115</sup> for the *muttaqeena* (reverential guarders against Allah's displeasure). وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ۝١٦
67. And *edh* (when) Mosa (Moses) said for his people: verily, Allah commands you<sup>b</sup> that you<sup>z</sup> slaughter a cow; said they:<sup>z</sup> *atatakhetona*<sup>116</sup> (do you<sup>s</sup> take and make us) a jesting; said [he]: I refuge<sup>117</sup> by Allah that I be of the *ja'heleena*<sup>118</sup> (be-they who act ignorantly or incorrectly). أَكُونَ مِنَ الْجَاهِلِينَ ۝١٧
68. Said they:<sup>z</sup> let-invoke [you<sup>s</sup>] for us your<sup>t</sup> Lord (to) manifest for us *ma*<sup>119</sup> (whatever) she; said [he]: verily He says that it<sup>w</sup> (is) a cow neither a senescent<sup>120</sup> nor a virgin, medial between *tha'leka* (that-afar-it/that); so let-do you<sup>z</sup> what you<sup>z</sup> (are being) commanded. فَافْعَلُوا مَا تُؤْمَرُونَ ۝١٨
69. Said they:<sup>z</sup> let-invoke [you<sup>s</sup>] for us your<sup>t</sup> Lord (to) manifest for us *ma*<sup>121</sup> (whatever) (is) her color; said [he]: verily He says that it<sup>w</sup> (is) a yellow cow, *fa'qeon* (bright) (is) her color, [it's] pleasing the lookers. تَسْرُ النَّظِيرِينَ ۝١٩
70. Said they:<sup>z</sup> let-invoke [you<sup>s</sup>] for us your<sup>t</sup> Lord (to) manifest for us *ma*<sup>122</sup> (whatever) she; verily the cows looked-alike [on] us; and verily we (are), *en* (if) willed Allah, surely (are) *muh-tadoona*<sup>123</sup> (who are divinely-guided). إِنَّ شَاءَ اللَّهُ لَمُهْتَدُونَ ۝٢٠

<sup>113</sup> The word "*kha'seyeena*" = "خَاسِينَ," is plural, masculine, subjective noun meaning: be you<sup>f</sup> (of) those who caused self contemptibility and had been driven away with a spurn. There is no English equivalent for the word *kbaseyeen*.

<sup>114</sup> The Arabic tongue expression "between his or her both hands" means in front of him/her or before him/her.

<sup>115</sup> The word "مَوْعِظَةً" rooted in "وَعِظَ" = "exhorted" or "admonished," could mean: exhortation or admonition.

<sup>116</sup> The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "اِفْتَعَالُ" for "الِاتِّخَاذَ," as stated in لسان العرب; therefore "اتَّخَذَ" is always taking and making/assuming some thing of/about what was taken. Thus, it is not just the mere taking.

<sup>117</sup> The Arabic expression: "أَجْتَئِ بِرُفُوعِ اللَّهِ" means: May Allah forbids that I do so and so.

<sup>118</sup> The word "جَاهِلِينَ" = "ja'heleena" is rooted in "جَهَلَ" meaning: (1) was ignorant of, (2) believed in some thing contrary to the truth/reality, (3) did some thing not accurate. So the "ja'heloona" are: be-they who act ignorantly or incorrectly.

<sup>119</sup> This "ما" = "اسْمُ اسْتِفْهَامٍ لِغَيْرِ الْمُمَيَّزِ" i.e. an inquisitive-noun for non-distinctive entity. That is for non-human/non-Jinn.

<sup>120</sup> The word "فَارِضٌ" = "الضَّخْمُ مِنْ كُلِّ شَيْءٍ، أَوِ السِّنُّ"، means: large, big or senescent. See الزَّاعِبُ أَوِ اللِّسَانُ أَوِ الرَّاعِبُ.

<sup>121</sup> This "ما" = "اسْمُ اسْتِفْهَامٍ لِغَيْرِ الْمُمَيَّزِ" i.e. an inquisitive-noun for non-distinctive entity. That is for non-human/non-Jinn.

<sup>122</sup> Ibid.

<sup>123</sup> See the Lexicon attached to this Translation for this word and its grammatical inflections.

71. Said [he]: verily He says that she (is) a cow neither *dhalowlon*<sup>w</sup> (submitter/submissively-submitter)<sup>w</sup> tothero<sup>w</sup> ([she] rouses/ploughs) the land<sup>w</sup> and nor waters [she] the tilth; *Musalla'maton*<sup>w</sup> (blemish-less)<sup>w</sup> no blemish<sup>w</sup> /blotch<sup>w</sup> (is) in<sup>124</sup> it;<sup>w</sup> said they:<sup>z</sup> now came you<sup>g</sup> by the right;<sup>x</sup> and they<sup>z</sup> slaughtered it<sup>w</sup> and not *kado* (they<sup>z</sup> nighed/verged/almost) do they.<sup>z</sup> قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا قَالُوا آلَتَنَ جَنَّتْ بِالْحَقِّ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

72. And *edh* (when) you<sup>c</sup> killed a self<sup>w</sup> then *eddaratom* (mutually you<sup>c</sup> shirked) in it;<sup>w</sup> and Allah (is) *mukhbrejon* (producer/producing) (of) what you<sup>c</sup> were concealing. وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمُوهَا وَأَلَلَّاهُ مَخْرُجٌ مَا كُنْتُمْ تَكْنُيُونَ ﴿٧٢﴾

73. Then said We: let-you<sup>z</sup> strike him by some of it<sup>w</sup> like *tha'leka* (afar-that-it/that)<sup>x</sup> Allah quickens the dead, and [He] shows you<sup>b</sup> His *Aya'te*<sup>w125</sup> (miracles / signs / proofs) *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> cerebrate you.<sup>z</sup> فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

74. Afterwards indurated-she<sup>y</sup> your<sup>n</sup> hearts from after *tha'leka* (that-afar-it/that); so it<sup>w</sup> (is) like rocks<sup>w126</sup> or harder induration;<sup>w</sup> and verily of the rocks<sup>w</sup> surely which *yatafajjaro* (bursts/gushes) from it<sup>x</sup> the rivers; and verily of it<sup>w</sup> surely which *yashshaqo*<sup>127</sup> (repetitively split) then issues of it<sup>x</sup> the water;<sup>x</sup> and verily of it<sup>w</sup> surely *yabbetto* (meeks/sinks/humbles) of Allah's *khashya'te* (reverent-fear);<sup>w</sup> and not Allah (is) surely neglector *amm*<sup>128</sup> (regarding) what you<sup>z</sup> work. ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً وَإِنَّ مِنْ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ أَنْهَاءٌ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

75. Do then covet you<sup>z</sup> that they<sup>z</sup> believe for you;<sup>b</sup> while *qad* (already and affirmatively) was a team of them listening (to) Allah's Speech; afterwards they<sup>z</sup> pervert it<sup>x</sup> from after what they<sup>z</sup> understood it<sup>x</sup> while they know they.<sup>z</sup> ﴿٧٥﴾ أَفَنُظْمِعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَلْوِي عَنْهُ مِنْ بَعْدِ مَا عَقِلُوا وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

76. And if they<sup>z</sup> met/encountered whom<sup>r</sup> they<sup>z</sup> believed they<sup>z</sup> said: we believed; and if they<sup>z</sup> secluded, some (of) them to some, said they:<sup>z</sup> do you<sup>z</sup> narrate (to) them by what Allah opened<sup>129</sup> on وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا

<sup>124</sup> The text says: "in it," not on it, (فيها and not عليها), as might readily come to mind. There is wisdom in such an expression that may not be so apparent. Allah knows best, but it could well be "in" implying that the color is a natural growth from within its body; whereas "on" could be externally placed on its skin.

<sup>125</sup> That is His miracles.

<sup>126</sup> The word "حجارة" is "جمع كثرة" = plural of multiplicity vis-à-vis "جمع القلة" = "أحجار أو أحجر" = plural of paucity. See التاج.

<sup>127</sup> The word used is "يشقق," the intensive form of "يشق." To indicate this intensiveness, the word "repetitively" is employed as an intensifying adverbial particle.

<sup>128</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition عن.

<sup>129</sup> The phrase "فتح عليكم," translated here as "opened on you<sup>B</sup>," means informed you or taught you. See الراغب.



you<sup>b</sup> le'yuoha'jjokum (from hence mutually they<sup>z</sup> dispute you<sup>b</sup>) by it<sup>x</sup> enda (by rule of) your<sup>n</sup> Lord; do then not reason you.<sup>z</sup>

فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ  
عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

77. Do [and] not they<sup>z</sup> know that surely Allah knows what they<sup>z</sup> conceal and what they<sup>z</sup> disclose.

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا  
يُكْتُمُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

78. And of them *ommeyouna*<sup>130</sup> (he-they who are unlettered / the Arabs) not know they<sup>z</sup> the book save wishes, and *en* (not) they except presuming they.<sup>z</sup>

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ  
الْكِتَابَ إِلَّا أَمَانٍ وَإِنْ هُمْ إِلَّا  
يَظُنُّونَ ﴿٧٨﴾

79. So *waylon*<sup>131</sup> (lengthy: stay in Hell-valley/woe/bane) for whom<sup>r</sup> they<sup>z</sup> write the book<sup>x</sup> by their hands<sup>w</sup> afterwards they<sup>z</sup> say: this (is) from *ende* (originating from/by Rule of) Allah to purchase they<sup>z</sup> by it<sup>x</sup> a little price; so *waylon* for them of what wrote-she<sup>y</sup> their hands<sup>w</sup> and *waylon* for them of what they<sup>z</sup> earn.

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ  
بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ  
اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا  
فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ  
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

80. And they<sup>z</sup> said: never touches/betides<sup>132</sup> us The Fire<sup>w</sup> except days *ma'adodatan*<sup>w</sup> (a few/countables);<sup>w</sup> let-say [you<sup>s</sup>]: *attakbathtom*<sup>133</sup> (have you<sup>c</sup> taken and made) *enda* (by munificence of/by Rule of) Allah a covenant;<sup>x</sup> so never unfulfills Allah His covenant;<sup>x</sup> or you<sup>z</sup> say on Allah what not you<sup>z</sup> know.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا  
أَنِيَامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ  
عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ  
عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا  
تَعْلَمُونَ ﴿٨٠﴾

81. *Bala*<sup>134</sup> (certainly-not); whoever [he] earned a *sayye'a'tan* (demeritorious-deed)<sup>w</sup> and beset-she<sup>y</sup> [by] him his offense<sup>w</sup>/inequity<sup>w135</sup> so those (are) The Fire's<sup>w</sup> companions;<sup>x</sup> they (are) in it<sup>w</sup> immortals.<sup>x</sup>

كُلٌّ مِّنْ كَسَبَ سَيِّئَةٍ وَأَحَاطَتْ  
بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

82. And who<sup>r</sup> they<sup>z</sup> believed, and they<sup>z</sup> worked the

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

<sup>130</sup> The word "أميون" is the plural for "أمي" = "unlettered." In English "unlettered" is an adjective, so no plural for it. So, I resort to transliteration and parenthetical explanation. Also the "أميون" could mean the gentiles.

<sup>131</sup> *Waylon* is an Arabic word that has three distinct meanings: (1) lengthy: stay valley in the Hell Fire/woe, bane; (2) with intense heat that it melts every thing that comes into it; (3) ruin.

<sup>132</sup> The word "touch" for "يمس" rooted in "مس" or "مسس" with many meanings: (1) the first degree or lightest feeling by the hands, as the "touch" is normally by the hands; (2) betiding, (3) then it was borrowed figuratively for "taking" and "beating," as the two actions are normally by the hands; (4) and used also figuratively for sexual intercourse, because it is based on "intimate touching;" and (5) for craziness, presumably the brain is "taken" by the Jinn or the Satan, see تاج العروس for more of such details.

<sup>133</sup> The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making some assumption about what was taken. Thus, it is not just the mere taking.

<sup>134</sup> The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم" as "bala" = "certainly-not" is particularized to negate a (A1) negative-predicative (i.e. a previously stated negative statement); or (A2) a statement possessing the strength of such a negative predicative. (B) Additionally it affirms the positivity of the negated (A1). E.g. of (A1) is "Am I not your<sup>n</sup> Lord?" (S7:172). E.g.: of (A2) is, in this case the previous Ayah, (S2:80), or (S39:57-58) or (S6:157).

<sup>135</sup> There is "خطء" and "خطيئة" both are "offenses" committed intentionally and therefore are sins. But "خطء" is masculine and singular and "خطيئة" is feminine and singular.



righteous-works<sup>w</sup> those (are) the Paradise's<sup>w</sup> companions<sup>x</sup> they (are) in it<sup>w</sup> immortals. خَالِدُونَ ﴿٨٢﴾

83. And *edb* (when) We took Israel's sons *meethaqa*<sup>x136</sup> (ratified-covenant)<sup>x</sup> let-not you<sup>z</sup> worship<sup>137</sup> except Allah; and by both the begetters<sup>138</sup> *ehsan* (meritorious act); and (too towards): the kin possessors, and the orphans, and the *masakee'ne*<sup>139</sup> (ones not having sufficient possessions); and let-say you<sup>z</sup> for the mankind *husnan*<sup>140</sup> (meritorious say); and *aqemo*<sup>141</sup> (let-you<sup>z</sup> up-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup> and *aa'to* (let-you<sup>z</sup> accord and fulfill the obligations of) the *Zakata*<sup>w142</sup> (prescribed portion of personal possessions);<sup>w</sup> afterwards you<sup>c</sup> diverted except a few of you<sup>b</sup> while you<sup>f</sup> (were) shunners. مُعْرِضُونَ ﴿٨٣﴾

84. And *edb* (when) We took your<sup>n</sup> *meethaqa*<sup>x143</sup> (ratified-covenant):<sup>x</sup> let-you<sup>z</sup> not shed your<sup>n</sup> bloods and let-you<sup>z</sup> not egress/evict your<sup>n</sup> selves<sup>w</sup> from your<sup>n</sup> homes;<sup>w</sup> then you<sup>c</sup> acknowledged while you<sup>f</sup> witness/testify. نَشْهَدُونَ ﴿٨٤﴾

85. Afterwards you:<sup>f</sup> these you<sup>z</sup> kill your<sup>n</sup> selves<sup>w</sup> and egress/evict you<sup>z</sup> a team of you<sup>b</sup> from their homes;<sup>w</sup> mutually you<sup>z</sup> back (each-other) over them by the sin and the aggression; and *en* (if) *ya'tokum* (they<sup>z</sup> come to you<sup>b</sup>) captives, mutually you<sup>z</sup> ransom them, while it<sup>x</sup> (is) *muharramon* (that which is made a ban/forbidden) on you<sup>b</sup> their egression/eviction; do then you<sup>z</sup> believe by some (of) the book<sup>x</sup> and you<sup>z</sup> unbelieve by some (of it<sup>x</sup>); so what a requital (of) whom<sup>p</sup> [he] does *tha'leka* (afar-that-it/that)<sup>x</sup> of you<sup>b</sup> ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَى تَقْتُلُوهُمْ وَهِيَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا

<sup>136</sup> The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

<sup>137</sup> That is to say: from now and forever worship none except Allah. There are four scholarly opinions in this regard. Most important of them is: "أن لا تعبدوا" but when the "أن" was dropped the verb became "مرفوع" thus, "تعبدون," rendering it a stronger news of forbiddance (خبر نهى) which is already complied with, according to حسين بن أبي العز الهمداني دار الثقافة المصرية-القاهرة، ١١٤١ هـ by "الفريد في إعراب القرآن المجيد".

<sup>138</sup> In Arabic there is a difference between "both the begetters (parents)" = "الوالدان" or "الوالدين" and the "parents." "الوالدان" or "الوالدين" are: (1) the ones that beget, cause/give the birth to; and (2) those that merely nurture and raise a child, a father or a mother. Thus, parents could be only (2), or (3) ancestors, a progenitors; or (4) guardians; (5) a protectors. So, the emphasis here in this great *Ayah* is on the "الوالدان" or "الوالدين" that is the "begetters" per se.

<sup>139</sup> For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction. *Meskeen* = مسكين, i.e. having some material possessions but not sufficient; whereas فقير = lacks any material possessions.

<sup>140</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

<sup>141</sup> The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

<sup>142</sup> See the *Lexicon* attached to this Translation for the word *Zakah* and its implications of augmentative blessedness.

<sup>143</sup> The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

except ignominy in the life<sup>w</sup> (of) the world<sup>w</sup> and The *Qeyamatey's*<sup>w</sup> (Judgment's) Day, *youraddona*<sup>144</sup> (to be forthwith-retuned they<sup>z</sup>) to hardest (of) the torment; and not Allah (is) neglector *amma* (regarding) what you<sup>z</sup> work.

جَزَاءٌ مَّنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

86. Those, who<sup>r</sup> they<sup>z</sup> purchased the life<sup>w</sup> (of) the world<sup>w</sup> by the Hereafter;<sup>w</sup> so neither (to be) alleviated a'n (off) them the torment, nor (are) they (to be) succored they<sup>z</sup>.

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

87. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) the book<sup>x</sup> and We supervened from after him by the messengers; and *aa'tayna Esa*, (Jesus) *Mariam's* (Mary's) son, the evidences-she;<sup>y</sup> and We supported<sup>145</sup> him by *Rube-el-Qudes*<sup>146</sup> (Arch angel Gabriel); is then everywhen<sup>147</sup> a messenger came (to) you<sup>b</sup> by what not *tahwa* (tendentiously like) your<sup>n</sup> selves<sup>w</sup> *istakbaratom*<sup>148</sup> (you<sup>c</sup> affirmed your<sup>n</sup> prideful haughtiness) so a team you<sup>c</sup> denied and a team you<sup>z</sup> kill.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَفَقَيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

88. And said they:<sup>z</sup> our hearts (are) *ghulfon*<sup>149</sup> (wrapped/shrouded or veiled); rather Allah cursed them by their unbelief; so a few *mma*<sup>150</sup> (intensely few) they<sup>z</sup> believe.

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

89. And *lamma* (when/whence) came (to) them a Book<sup>x</sup> from *enda* (originating from/by munificence of/by Rule of) Allah, *mussa'ddeqon*<sup>151</sup> (accepter as credible) for what (is) with them and they<sup>z</sup> were of earlier *yestafteboona* (seeking-[opening]/victory) over whom<sup>r</sup> they<sup>z</sup> unbelieved; so *lamma* came (to) them what they<sup>z</sup> knew, they<sup>z</sup> unbelieved by it;<sup>x</sup>so Allah's curse<sup>w</sup> (is) on the unbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ عَلَى الْكَافِرِينَ ﴿٨٩﴾

90. Wretched what they<sup>z</sup> purchased by it<sup>x</sup> their

بِشْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ

<sup>144</sup> The word “يُرَدُّونَ” is rooted in “رَدَّ” meaning forthwith-retuned; example the greeting must be “forthwith retuned,” as in the *Ayah*: “And when (had) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.” (S4: 86).

<sup>145</sup> The word “يُؤَيِّدْنَاهُ” comes from the “يُؤَيِّدُ” which is that “(divine) Might,” as in the *Ayah*: “And the Heaven We built it<sup>w</sup> by (divine) Might” (S51: 47), i.e. a kind of “Might” which Allah alone possesses.

<sup>146</sup> *Rube-el-Qudis* = The Holy Spirit = (Al-Rubo-Al-ameen, The trusted Spirit = the angle of revelation, Gabriel, peace be on him).

<sup>147</sup> The letter “مَ” has many meanings, among them: time.

<sup>148</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

<sup>149</sup> The word “غُلْفٌ” means in a cover or envelop and so we do not understand.

<sup>150</sup> See the *Lexicon* attached to this *Translation* regarding, “مَّا الْمَصْدَرِيَّةُ,” here for intensification.

<sup>151</sup> The word “*musaddeqon*” is more than an “affirmer,” it is acceptor of the referent as credible.

selves<sup>w</sup> that they<sup>z</sup> unbelieve by what Allah descended, *baghyann*<sup>152</sup> (*envyingly/transgressively*) that *younazzeela* (*iteratively descends*) Allah of His munificence<sup>x</sup> on whom<sup>p</sup> [He] wills of His *eba'de* (*worshippers/submitters/slaves*); so, *ba'o* (*they<sup>z</sup> deservedly incurred*) by a wrath<sup>x</sup> on a wrath<sup>x</sup>, and for the unbelievers (*is*) a torment humiliating.

أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ  
بَعِيًّا أَنْ يُنْزَلَ اللَّهُ مِنْ فَضْلِهِ  
عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا  
بِعِصْيَانٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ  
عَذَابٌ مُهِينٌ ﴿١٠﴾

91. And if (*had been*) said for them: let-believe you<sup>z</sup> by what Allah (*had*) descended, they<sup>z</sup> said: [*we*] believe by what (*had been*) descended on us; and they<sup>z</sup> unbelieve by what (*is*) beyond<sup>153</sup> it<sup>x</sup> while it<sup>x</sup> is the right<sup>x</sup> *mussa'ddeqan*<sup>154</sup> (*accepter as credible*) for what (*is*) with them; let-say [*you*<sup>s</sup>]: so wherefore you<sup>z</sup> kill Allah's prophets of earlier, *en* (*if*) you<sup>c</sup> were believers.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ  
اللَّهُ قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا  
وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ  
الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فِيمَ  
تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ  
كُنْتُمْ مُؤْمِنِينَ ﴿١١﴾

92. And *laqad* (*verily, already and affirmatively*) came (*to*) you<sup>b</sup> *Mosa* (*Moses*) by the evidences-she<sup>y</sup>; afterwards *ittakha-tbtom*<sup>155</sup> (*you<sup>c</sup> took and presumed*) the calf from after him, while you<sup>f</sup> (*were*) *dha'lemoona*<sup>156</sup> (*injustice-doers*).

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ  
ثُمَّ أَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ  
وَأَنْتُمْ ظَالِمُونَ ﴿١٢﴾

93. And *edh* (*when*) We took your<sup>n</sup> *meethabaq*<sup>x</sup> (*ratified-covenant*)<sup>x157</sup> and raised We above you<sup>b</sup> the *Ttoora* (*Mount of Sinai*); let-take you<sup>z</sup> what We gave you<sup>b</sup> by a strength<sup>w</sup> and let-listen you<sup>z</sup>; said they<sup>z</sup>: we heard and we disobeyed; and (*had been caused to*) drink they<sup>z</sup> in their hearts the calf<sup>158</sup> by their unbelief; let-say [*you*<sup>s</sup>]: wretched (*is*) what commands you<sup>b</sup> by it<sup>x</sup> your<sup>n</sup> belief, *en* (*if*) you<sup>c</sup> were believers.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا  
فَوْقَكُمْ الطُّورَ خُذُوا مَا  
ءَاتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا  
قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرُوا فِي  
قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ  
قُلْ بِسْمَا يَأْمُرُكُمْ بِهِ  
إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

94. Let-say [*you*<sup>s</sup>]: *en* (*if*) was-she<sup>y</sup> for you<sup>b</sup> the home<sup>w</sup> (*of*) the Hereafter<sup>w</sup> *enda* (*by munificence of/by Rule of*) Allah purely-she<sup>y159</sup> of without the mankind, then

قُلْ إِنْ كَانَتْ لَكُمْ أَلْدَارُ  
الْآخِرَةِ عِنْدَ اللَّهِ خَالِصَةً مِّنْ

<sup>152</sup> This word "*baghyann*" has several *distinct* meanings: (1) envious and presumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does *not* belong to the inciter; (2) enviously seeking or aspiring to possess for one's self some thing, i.e. selfish excessiveness; (3) excessive rain; (4) Adultery.

<sup>153</sup> The word "*وراء*" means: (1) "بعد" (2) "مُؤخراً" (3) "مُؤخراً" (4) "مُؤخراً" (5) "مُؤخراً" (6) "مُؤخراً" (7) "مُؤخراً" (8) "مُؤخراً" (9) "مُؤخراً" (10) "مُؤخراً" (11) "مُؤخراً" (12) "مُؤخراً" (13) "مُؤخراً" (14) "مُؤخراً" (15) "مُؤخراً" (16) "مُؤخراً" (17) "مُؤخراً" (18) "مُؤخراً" (19) "مُؤخراً" (20) "مُؤخراً" (21) "مُؤخراً" (22) "مُؤخراً" (23) "مُؤخراً" (24) "مُؤخراً" (25) "مُؤخراً" (26) "مُؤخراً" (27) "مُؤخراً" (28) "مُؤخراً" (29) "مُؤخراً" (30) "مُؤخراً" (31) "مُؤخراً" (32) "مُؤخراً" (33) "مُؤخراً" (34) "مُؤخراً" (35) "مُؤخراً" (36) "مُؤخراً" (37) "مُؤخراً" (38) "مُؤخراً" (39) "مُؤخراً" (40) "مُؤخراً" (41) "مُؤخراً" (42) "مُؤخراً" (43) "مُؤخراً" (44) "مُؤخراً" (45) "مُؤخراً" (46) "مُؤخراً" (47) "مُؤخراً" (48) "مُؤخراً" (49) "مُؤخراً" (50) "مُؤخراً" (51) "مُؤخراً" (52) "مُؤخراً" (53) "مُؤخراً" (54) "مُؤخراً" (55) "مُؤخراً" (56) "مُؤخراً" (57) "مُؤخراً" (58) "مُؤخراً" (59) "مُؤخراً" (60) "مُؤخراً" (61) "مُؤخراً" (62) "مُؤخراً" (63) "مُؤخراً" (64) "مُؤخراً" (65) 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let-you<sup>z</sup> wish the death<sup>x</sup> if you<sup>c</sup> were *ssa'dequeena* (always-truth-enforcers).

دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿١٤﴾

95. And never they<sup>z</sup> wish it<sup>x160</sup> ever, by what (*bad*) advanced-she<sup>y</sup> their hands;<sup>w161</sup> and Allah (*is*) Omniscient by the *dha'lemeena* (*injustice-doers*).

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٥﴾

96. And surely assuredly<sup>162</sup> [*you<sup>s</sup>*] find them eagerest (*of*) the mankind over a life;<sup>w</sup> and of whom<sup>r</sup> they<sup>z</sup> partnered (*other deities*), longs<sup>163</sup> an *abado*<sup>164</sup> (*a lone/any one*) (*of*) them if<sup>165</sup> [*he*] (*were to*) live a thousand-year<sup>w</sup> and that surely not *mozahze-be'he*<sup>166</sup> (*he who budes others/displacer*) of the torment that [*he*] (*were made to be*) long-lived; and Allah (*is*) *Basseeron* (*keenly: Seer/Omnoscient*) by what they<sup>z</sup> work.

وَلَنَجْذِثَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوْهِ وَمَنْ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْضِيهِمْ مِنْ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦﴾

97. Let-say [*you<sup>s</sup>*]: whoever [*he*] was a foe<sup>167</sup> for *Jebreela* (*Gabriel*), then verily he *naẓẓala* (*iteratively descended*) it<sup>x</sup> on your<sup>t</sup> heart, by Allah's leave, *mussa'ddeqan*<sup>168</sup> (*accepter as credible*) for what (*is*) between his hands,<sup>w169</sup> and a *budan* (*divine-guidance*)<sup>x</sup> and a *bushra*<sup>w170</sup> (*a pleasant-tiding*)<sup>w</sup> for the believers.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿١٧﴾

98. Whoever [*he*] was a foe<sup>171</sup> for Allah and His angels and His messengers, and *Jebreela* (*Gabriel*) and *Mekala* (*Michael*), then verily Allah (*is*) a foe<sup>172</sup> for the unbelievers.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٨﴾

<sup>160</sup> The pronoun “هـ” in “يَتَمَنَّوْهُ” is a masculine pronoun referring to “the death,” a masculine gender. So, it<sup>x</sup>.

<sup>161</sup> The word “hand” in the Arabic language is in the feminine gender, and has many distinct meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) from the tips of the fingers to the wrist; (3) power or might; (4) having possession of; (5) extending submission to; (6) extending support for; (7) taking the hands off; (8) given the back of the hand=giving freely; (9) favor; (10) handle of; (11) fell in his hand=felt sorry; (12) under the hand of=trained by; (13) between the hands=in the front of or before (prior to) it. The Qur'aanic expression as in this *Ayah*: “what (*bad*) advanced-she<sup>y</sup> their hands” means had done themselves.

<sup>162</sup> The “ل” in “لَنَجْذِثَّهُنَّ” is a juratory “القسم” “ل”=“ل” amounting to “التأكيد,” i.e. affirmation, expressed here by “assuredly”.

<sup>163</sup> The word “يَوَدُّ,” translated as “longs” means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what one longs for is not going to happen.

<sup>164</sup> See the *Lexicon* attached to this Translation regarding “أحد.”

<sup>165</sup> The particle “لَوْ” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

<sup>166</sup> The word “mozahzebe” is deflected subject of the past tense root word “zazaha” = “زحزح,” which means moved the object back and forth or from side to side, usually gently, intending to budge or displace it. Thus, “zazaha” = “زحزح,” means displaced or moved away from an original place.

<sup>167</sup> The word “عدو” in Arabic is used for: (1) singular and (2) plural too (3) “multitudinous foe,” see الهادي واللسان.

<sup>168</sup> See footnote 67 above regarding “musaddeqan”.

<sup>169</sup> That is to say: before him, i.e. the writes that were revealed earlier to other messengers and prophets.

<sup>170</sup> Here again there is no single word in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And “بُشْرَى” unlike its verbal conjugates, throughout The Qur'aan always use it for the “kbayrey” (*desirables, goodnesses, worthinesses*).

<sup>171</sup> See footnote 167 above regarding *foe*.

<sup>172</sup> Ibid regarding *foe*.



- 180 The Arabic words: (a) “إِشْتَرَى” and (b) “شَرَى” occur time and again in The Qur’aan. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “إِشْتَرَى” means *purchased* and (b) “شَرَى” means *sold*; =

a *khalaqen*<sup>181</sup> (good-portion/lot); and surely wretched (is) what they<sup>z</sup> sold<sup>182</sup> by it<sup>x</sup> their selves<sup>w</sup> if they<sup>z</sup> were (to) know.

أَلَا خِرَةٌ مِنْ خَلَقْنِي وَلَيْسَ مَا  
شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا  
يَعْلَمُونَ ﴿١٠٢﴾

103. And had that they believed they<sup>z</sup> and *ettaqam* (they<sup>z</sup> had reverentially guarded not to displease Allah), surely a reward<sup>w</sup> from *ende* (by munificence of/ by Rule of) Allah (is) *khayron* (choicer/superior/worthier) if they<sup>z</sup> were (to) know.

لَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا  
لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ  
لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

104. O, you who<sup>r</sup> believed they<sup>z</sup> let-not say you<sup>z</sup> *ra'ena*<sup>183</sup> (let-be considerate to us [you<sup>s</sup>]/look at us [you<sup>s</sup>]), and let-say you<sup>z</sup> *undburna*<sup>184</sup> (let-listen and pay attention to us [you<sup>s</sup>]), and let-listen you;<sup>z</sup> and for the unbelievers (is) a painful torment.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا  
تَقُولُوا رَعَيْنَا وَتَقُولُوا أَنْظِرْنَا  
وَأَسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ  
أَلِيمٌ ﴿١٠٤﴾

105. Not long<sup>185</sup> who<sup>r</sup> unbelieved they<sup>z</sup> of the book's folk<sup>w</sup>, nor the *mushrekeena* (be-they who partner deities with Allah/be-polytheists), that *younazala* (to be iteratively descended) on you<sup>b</sup> of a *khayren* (mercy/revelation/desirable/provision/power) from your<sup>n</sup> Lord and Allah particularizes by His mercy<sup>w</sup> whom<sup>p</sup> [He] wills; and Allah (is) possessor (of) the munificence, the great.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ  
عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ  
وَاللَّهُ يَخْتَصِرُ بِرَحْمَتِهِ مَن يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

106. Not [We] abrogate of an *Aya'ten*<sup>w</sup> (Qura'nic statement) or [We] (cause) it<sup>w</sup> (to be) forgotten, *na'atey* ([We] accord/bring) by *khayren* (superior/worthier) than it<sup>w</sup> or like it;<sup>w</sup> do not known [you<sup>s</sup>] that Allah over every thing (is) Omnipotent.

مَا نَنْسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا  
نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ  
تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

107. Have not [you<sup>s</sup>] known that Allah for Him (is)

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ

= although on some rather rare occasions the reverse may be true. It is the context, which will govern the exact meaning. In this great *Ayah* the rule holds well.

<sup>181</sup> The word "خَلَقَ" has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for. See الهادي.

<sup>182</sup> See footnote 190 above regarding "شَرَى".

<sup>183</sup> The word "ra'ena" has two distinct meanings, depending on how the emphasis is placed at the end of the word. One meaning is: (1) consider us, by way of being kind and considerate. (2) The second meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue almost imperceptible way to mean the second meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word "undburna."

<sup>184</sup> The word "undburna" is made up of two words: "nadbara" and "na." The word "nadbara" has many meanings, among them: looked at and was considerate towards some one with the intention of being kind or reprieving or both; (2) considered and appreciated the enormity of some thing. The "na" is the pronoun of the speakers in the subjective collective sense of "us." Thus, "undburna," here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) "listen and pay attention to us;" (2) (the addressors are pleading the addressee as if saying) "give us respite (i.e. the speakers)."

<sup>185</sup> The word "يَوَدُّ," translated as "long" means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; and not for you<sup>b</sup> of lesser than/without Allah of a *wa'leyen* (guardian/ally) and nor a *na'sseeren* (multitudinous-succorer).

الْأَسْمَانِ وَالْأَرْضِ وَمَا لَكُمْ  
مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ

(١٧٠)

108. Or you<sup>z</sup> want to you<sup>z</sup> ask your<sup>n</sup> messenger just-as *Mosa* (*Moses*) (*had been*) asked of before; and whoever [*he*] substitutes<sup>186</sup> (*i.e. takes/receives*) the unbelief by (*i.e. instead-of*) the belief, then *qad* (*already and affirmatively*) [*he*] strayed the path's intent/center.

أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ  
كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ  
يَتَّبِعِلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ  
سَوَاءَ السَّبِيلِ

(١٧١)

109. Longed<sup>187</sup> many of the book's folk if<sup>188</sup> *yarrodokom*<sup>189</sup> (*they<sup>z</sup> forthwith-return you<sup>b</sup>*) from after your<sup>n</sup> belief (*to become*) unbelievers, an envy /envyingly of *ende* (*springing of*) their selves<sup>w</sup> from after what manifested for them the right; so let-pardon you<sup>z</sup> and let-condone you<sup>z</sup> until Allah *ya'atey* (*accords/comes*) by His command; verily Allah over every thing (*is*) Omnipotent.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ  
الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ  
إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ  
أَنفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمْ  
الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ  
يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ

(١٧٢)

110. And *aqemo*<sup>190</sup> (*let-you<sup>z</sup> up-to-fulfill the prescribed obligations of*) the Prayer<sup>w</sup> and *aa'to* (*let-you<sup>z</sup> accord and fulfill the obligations of*) the Zakata<sup>w191</sup> (*prescribed portion of personal possessions*)<sup>w</sup> and what advance you<sup>z</sup> for your<sup>n</sup> selves<sup>w</sup> of *kbayren* (*goodness/charity-*

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَمَا تَقْدِمُوا لِأَنفُسِكُمْ مِّنْ حَيْرٍ  
تَّجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا

<sup>186</sup> The word “يَتَبَدَّلُ,” translated here as “substitutes” must be understood in light of the following: (1) Allah SWT created the people “good by nature” and He empowered each person by a capacity to choose the good or the bad but be held accountable for such choices. (2) The Arabic language has many characteristics, among them “التقديم” = *hysteron-proteron* (see the Lexicon attached to this Translation for more elaboration on this point), giving greater importance or precedence to that which is stated first in a text, in order to convey a particular meaning or an image of some thing. For example, in this great *Ayah*: seemingly “whoever exchanges the unbelief by the belief then *qad* (*already and affirmatively*) verily [*he*] (*had*) strayed...” is a clear text. However, the reader must bear in mind that (3) given the aforesaid in (1) people by “nature” are good, so they innately possess good belief or the potential for a good belief. (4) But because of various influences, including the personal unsound biases a person would interchange the good for the bad. For example, remember (S 2:61) which says “Said [*he*]: do you<sup>z</sup> seek substituting that which is baser by that which is better? ...” So, when someone seeks to substitute that which is baser by that which is better what can you say to him other than what an unsound choice he made? Nevertheless, that is his/her choice. So, in such a case (5) the bad receives precedence or priority and is seen ahead or first. Thus, (6) the unbelief is more important to him so he interchanges it with what he already has, i.e. the innately good belief. Therefore, (7) this great *Ayah* tries to depict such a reality; that is why the unbelief is mentioned first and the belief is stated last. (8) Hence what is seemingly clear does neither stands nor really applies. And the Arabs say: “تَبَدَّلَهُ أَيْ أَخَذَهُ مَكَانَهُ” = *interchanged it equals took it in its place*, in other word he had interchanged what he has with what he does not have. In this case, he had interchanged the belief for the unbelief.

<sup>187</sup> See footnote 247 above regarding “يُودُ، يُوَدُّ” = “long.”

<sup>188</sup> The particle “لَوْ” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

<sup>189</sup> The word “يَرُدُّونَكُمْ” is rooted in “رَدَّ” meaning forthwith-retuned; example the greeting must be “forthwith-retuned,” as in the *Ayah*: “And when (*had been*) greeted you<sup>z</sup> by a greeting<sup>w</sup> then you<sup>z</sup> greet by better than it<sup>w</sup> or you<sup>z</sup> forthwith-return it.” (S4: 86).

<sup>190</sup> The word “أَقِمُوا” is rooted in “أَقَامَ” = uphold/sustain/maintain.

<sup>191</sup> See the Lexicon attached to this Translation for the word Zakah and its implications of augmentative blessedness.



/worship) you<sup>z</sup> find it<sup>x</sup> *ende* (with/by Rule of) Allah; verily Allah by what you<sup>z</sup> work (is) *Basseeron* (keenly: Seer/Omnoscient).

تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

111. And said they:<sup>z</sup> never enters the Paradise<sup>w</sup> except who<sup>p</sup> [he] was Jewish or Nassara (Christians); *telka*<sup>w192</sup> (that-afar-it/those)<sup>w</sup> (are) their wishes;<sup>w</sup> let-say [you<sup>s</sup>]: *ba'to* (let-bring forth you<sup>x</sup>) your<sup>n</sup> proof *en* (if) you<sup>c</sup> were *ssa'dequeena* (always-truth-enforcers).

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾

112. *Bala*<sup>193</sup> (certainly-not); whoever [he] consigned his face<sup>194</sup> for Allah, while he (is) a benefactor, so for him (is) his remuneration *enda* (by munificence of/by Rule of) his Lord; and (is) neither a fear on them, and nor they sadden.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

113. And said-she<sup>y</sup> the Jews: the Nassara (Christians) (are) not-she<sup>y</sup> on a thing; and said-she<sup>y</sup> the Nassara the Jews (are) not-she<sup>y</sup> on a thing, while they recite the book; like *tha'leka* (afar-that-it/that)<sup>x</sup> said who<sup>r</sup> not know they<sup>z</sup> like their say; so Allah rules among them 'The *Qeyamatey's*<sup>w</sup> (Judgment's) Day in what they<sup>z</sup> were in it<sup>x</sup> differing.

وَقَالَتِ الْيَهُودُ لَيْسَتْ الْنَصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النُّصْرَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

114. And who<sup>a</sup> (is) wronger<sup>195</sup> than who<sup>p</sup> [he] prevented Allah's mosques that His name (to be) mentioned in it<sup>w</sup> and [he] endeavored<sup>196</sup> in its<sup>w</sup> ruin; those not was for them to enter it<sup>w</sup> except (as) fearers; for them in the world<sup>w</sup> (is) an ignominy and for them in the Hereafter<sup>w</sup> (is) a great torment.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

115. And for Allah (are) the *mashrege* (sunrise's locus) and the *maghrebe* (sunset's locus); so, where ever you<sup>z</sup> turn/diverge so hither (is) Allah's Face;<sup>197</sup> verily, Allah (is) *Wa'seon*<sup>198</sup> (Surrounder and encompassing all things), Omniscient.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَشَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

<sup>192</sup> See the *Lexicon* attached to this Translation for an elaboration on this conjunctive noun.

<sup>193</sup> The word "*bala*" = "*indeed-not*" is absolutely *not* synonymous to "*yes*" = "*نعم*," see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

<sup>194</sup> The word "face" has at least *eight different* meanings: (1) literally the face of any entity, (2) pleasure and countenance of, (3) favor, (4) honor, (5) sake, (6) the beginning of, (7) essence of, (8) *the entity of*.

<sup>195</sup> See the *Lexicon* attached to this Translation for "*ظالم*" = "*ظالم*" = "*injustice-doer*" and "*ظالم*" = "*wronger*."

<sup>196</sup> See the *Lexicon* attached to this Translation for remarks on the word "*سعى*," denoting *agility and vigor of gait*.

<sup>197</sup> The Arabic tongue expression "*Allah's Face*" = Allah's *pleasure* and/or His *countenance*, His *Entity*, His *only*.

<sup>198</sup> The word "*wa'seon*" is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) *vastly spacious*, (3) *that which can comprehensively contain other thing*. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "*surrounding and encompassing everything*."



116. And said they:<sup>z</sup> Allah *ittakbatba*<sup>199</sup> ([He] took and made) a son; *Subhana*<sup>200</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; rather for Him what (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> all (are) for Him *qa'netoona* (be-they: devotedly-obeyers/ submitters/ supplicants).

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ  
بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
كُلُّ لَّهُ قَانُونَ ﴿١١٦﴾

117. *Ba'dee'ao*<sup>201</sup> (Perfect-Originator [He]) (of) the Heavens<sup>w</sup> and the Earth<sup>w</sup> and if [He] decreed a matter<sup>x</sup> then verily only says [He] for it:<sup>x</sup> let-be [you<sup>s</sup>] so [i<sup>x</sup>] is.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا  
قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ  
فَيَكُونُ ﴿١١٧﴾

118. And said who<sup>r</sup> not know they<sup>z</sup> *lawla* (why not/wherefore) speaks Allah (to) us, or *ta'ateena* ([you<sup>s</sup>]: come/bring us) an *Ayaton*<sup>w</sup> (sign/proof/miracle); like *tha'leka* (afar-that-it/that)<sup>x</sup> said who<sup>r</sup> of before them similar (to) their say; looked-alike-she<sup>y</sup> their hearts; *qad* (already and affirmatively) manifested We the *Aya'te*<sup>w</sup> (=plural of *aya'ton*) for a people *yougenooona* (those who believe with certitude).

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا  
يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ  
كَذَلِكَ قَالَ الَّذِينَ مِن  
قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَّهَتْ  
قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ  
يُوقِنُونَ ﴿١١٨﴾

119. Verily We sent you<sup>g</sup> by the right, a *basheeran*<sup>202</sup> (iterative teller of pleasant tidings) and *natheeran* (iterative warner); and (shall be) not asked [you<sup>s</sup>] a'n (regarding)<sup>203</sup> the *Jabeem's*<sup>w204</sup> (intensely-blazing Fire<sup>w</sup>) companions.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا  
وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

120. And never (shall) delight a'n<sup>205</sup> (about) you<sup>g</sup> the Jews, and nor the *Nassara* (Christians) until *tattabe'a*<sup>206</sup> ([you<sup>s</sup>] closely-follow) their sect<sup>w</sup>/faith;<sup>w</sup> let-say [you<sup>s</sup>]: verily, Allah's *huda* (divine-guidance)<sup>x</sup> it<sup>x</sup> (is) the *huda*<sup>x</sup>; and indeed en (if) *ettaba'ata* (closely-followed you<sup>g</sup>) their *ahwa*<sup>207</sup> (tendentious likings) after (that)

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا  
النَّصَارَىٰ حَتَّىٰ تَبِيعَ مِلَّتَهُمْ قُلْ إِن  
هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَلَئِن  
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ

<sup>199</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and assuming some thing about what was taken. Thus, it is not just the mere taking.

<sup>200</sup> The word “subhanabo” = “سُبْحَانَهُ” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “ho” = “Him.” Wherever the word “subhana,” or its associates/inflections (such as “سُبْحَانَ” or “سُبْحَانُكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana” = “سُبْحَانَ” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

<sup>201</sup> The word “بَدِيعُ” has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth. See الهادي.

<sup>202</sup> See the Lexicon attached to this Translation for bashashara/youbashsharo/ mubasheran=بَشِيرًا يُبَشِّرُأُمُشِيرًا.

<sup>203</sup> See the Lexicon attached to this Translation for the various meanings of the prepositional letter “عَنْ.”

<sup>204</sup> The word “الجحيم” is proper noun, but it means intensely blazing fire. See الراغب.

<sup>205</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ.”

<sup>206</sup> See the Lexicon attached to this Translation for the distinction between “تَبِيعَ”= followed and “اتَّبَعَ”= closely-followed.

<sup>207</sup> The word “هوى,” translated as “(tendentious-liking),” which in and of itself could be good or bad, noble or vile. =

which<sup>x</sup> came (to) you<sup>g</sup> of the knowledge, not for you<sup>g</sup> from Allah of a *wa'leyen* (guardian/ally), nor a *nasseeren* (multitudinous succorer).

مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ  
وَلَا نَصِيرٍ ﴿١٢٠﴾

121. Whom<sup>r</sup> *aa'taynabum* (We gave/accorded them) the book<sup>x</sup> they<sup>z</sup> recite it<sup>x</sup> its<sup>x</sup> right recitation; those, they<sup>z</sup> believe by it,<sup>x</sup> and whoever unbelieves [he] by it<sup>x</sup> then those they (are) the losers.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ  
تِلَاوَتِهِ ۖ وَأُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ  
بِهِ ۖ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

122. O, Israel's sons: let-remember you<sup>z</sup> My boon<sup>w208</sup> which<sup>u</sup> *an'amto*<sup>209</sup> (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you<sup>b</sup> and surely I preferred you<sup>b</sup> over<sup>210</sup> the worlds.

يَبْنَیٰٓ إِسْرَءِیْلَ اذْكُرُوا نِعْمَتِيَ الَّتِي  
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى  
الْعَالَمِينَ ﴿١٢٢﴾

123. And *ettago* (let you<sup>z</sup> reverentially self-protect in) a day (in which) no self<sup>w</sup> requites a'n<sup>211</sup> (avails instead of) a self<sup>w</sup> a thing; and neither (to be) accepted from it<sup>w</sup> *adlon* (equivalence/ransom), and nor benefits it<sup>w</sup> an intercession<sup>w</sup> and nor they (are to be) succored they.<sup>z</sup>

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ  
شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا  
تَنْفَعُهَا شَفَعَةُ ۖ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

124. And *edh* (when) his Lord essayed *Ebraheema* (Abraham) by words;<sup>w</sup> then [he] concluded them;<sup>y212</sup> said [He]: I am making you<sup>g</sup> for the mankind a leader; said [he]: and of my progeny;<sup>w</sup> said [He]: not attain My covenant the *dha'lemeena*<sup>213</sup> (injustice-doers).

وَإِذِ ابْتَلَىٰٓ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ  
فَاقْتَمَنَهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا  
قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي  
الظَّالِمِينَ ﴿١٢٤﴾

125. And *edh* (when) We made The House a *matha'batan*<sup>214</sup> (frequented-resort/recoupment)<sup>w</sup> for the mankind and a security; and *ittakbetho*<sup>215</sup> (let-take and make you<sup>r</sup>) of *Ebraheema's* (Abraham's) *maqa'me* (standing-location) *mussalla* (Prayer-place); and We covenanted to *Ebraheema* (Abraham) and *Ismaela* (*Ishmael*): that let-purge you both My House for the circumambulators, and the anchorites, and the *rukka'a* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer) as'*sojoode* (he-they who kowtow in the Prayer).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ  
وَأَمْنَا ۖ وَأَتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ  
مُصَلًّٰى وَعَهْدَنَا إِلَىٰٓ إِبْرَاهِيمَ  
وَأِسْمَاعِيلَ ۚ أَن طَهِّرَا بَيْتِيَ  
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ  
السُّجُودِ ﴿١٢٥﴾

= The Messenger (SAWS) says that believes not anyone of you until his “هو” agrees with what I came with, i.e. The Qur'aan and true/good Hadeeth.

<sup>208</sup> See the Lexicon attached to this Translation for “*ne'amah*” (“boon”).

<sup>209</sup> For more elaboration regarding “*انعم*” see the Lexicon attached to this Translation.

<sup>210</sup> Qur'aan commentators are almost unanimous that this is in reference to the people of that time, i.e. Moses contemporaries.

<sup>211</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن.”

<sup>212</sup> The “them” to indicate “هن” rather “it<sup>w</sup>” and would or could be “اتمها”. Also the pronoun “هـ” in “اتمهن” refers to “him” meaning he did according to their dicta. See احمد الحلبي.

<sup>213</sup> The word “ظالم” in “فاعل الظلم” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice.”

<sup>214</sup> The word “مَثَابَةً” = “لربما تعني يثاب زواره”=so it could mean: recouped/rewarded are its visitors.

<sup>215</sup> The word “اتخذ” from “الاتخاذ” which is “افتعال” for “الاتخاذ” as stated in لسان العرب; therefore, “اتخذ” is always taking and assuming some thing about what was taken. Thus, it is not just the mere taking.

126. And *edh* (*when*) said *Ebrabeemo* (*Abraham*): my Lord let-make [You<sup>s</sup>] this *baladan*<sup>x216</sup> (*township, i.e. during establishment of Makkah*) secure; and let-provide [You<sup>s</sup>] its<sup>x217</sup> folk of the *thamara'te*<sup>w</sup> (*yields/crops*)<sup>w</sup> who<sup>p</sup> [*he*] believed of them by Allah and The Day The Last; said [*He*]: and who<sup>p</sup> [*he*] unbelieved then *omattey'aobo* ([*I*] *let him relish the transitory worldly delight*) a little, afterwards [*I*] (*shall*) force him to The Fire's<sup>w</sup> torment, and wretched (*is*) the destiny.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا  
ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ  
ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ  
وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ  
إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

127. And *edh* (*when*) raises<sup>218</sup> *Ebrabeemo* (*Abraham*) the bases<sup>w</sup> of The House and *Ismaelo* (*Ishmael*) [*too*]: O, our Lord: *taqabbe*<sup>219</sup> (*let-clemently accept [You<sup>s</sup>]*) from us, verily You<sup>g</sup> You<sup>s</sup> (*are*) The *Sameeo*<sup>220</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ  
الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا  
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

128. O, our Lord: and let-make<sup>221</sup> us [You<sup>s</sup>] both Muslims<sup>222</sup> for You;<sup>g</sup> and of our progeny<sup>w223</sup> *Ummatan*<sup>w224</sup> (*generation followers of a messenger*)<sup>w</sup> Muslim-she<sup>v</sup> for You;<sup>g</sup> and let-show us [You<sup>s</sup>] our rites, and let-relent [You<sup>s</sup>] on us; verily You<sup>g</sup> You<sup>s</sup> (*are*) The *Tanwabo* (*iterative Relent*), *Ar-Rabeemo* (*The multitudinous mercy Giver*).

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ  
ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا  
مَنَاسِكَكَ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ  
الَّتَوَّابُ الرَّحِيمُ ﴿١٢٨﴾

<sup>216</sup> The word “*Al-balada*,” confused by some people for “*Al-baldah*,” is an Arabic word with a least *three distinct* meanings: (1) region or country, or a place; however, a *settlement*, or a *city* within a region or country is “*Al-baldah*.” (2) The *present city of Makkah, itself*; (3) any *left over marks or signs* on a body.

<sup>217</sup> The pronoun “هـ” in “أَهْلَهُ” refers to the “township” = “البلد.”

<sup>218</sup> What is to be noted here is “*raises*” not *establishes*, i.e. the foundations were *already there*.

<sup>219</sup> The word used in The Qur'aan is “تَقَبَّلَ,” not “إِقْبَلَ”=accept. Thus, “تَقَبَّلَ” means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, تَقَبَّلَ = Let-[You<sup>s</sup>] *clemently accept*.

<sup>220</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word “*Same'o*”= “المُسمِع.”

<sup>221</sup> Here “*make*” by necessity meaning *continue our status as it currently stands (being Muslims) or improve it, i.e. be better Muslims*.

<sup>222</sup> The invocation *as stated* here is for *both Ebrabeem* (*Abraham*) and his son, *Ismael* (*Ishmael*). However, Ibn Abbas, famous explainer of The Qur'aan, and who is blessed by Mohammad (SAWS) having prayed to Allah to teach this *particular* young companion of Mohammad (SAWS) the “*Ta'aweel*”= ultimate meanings of The Qur'aan. Ibn Abbas read this word “*Muslemay'ne*,” grammatically for dual (*two*), versus “*Muslimeen*,” the plural for Muslim=Muslims. Clearly, father and son here are already Muslims; but this *prayer is intended to increase and keep their submission to Allah constant*.

<sup>223</sup> The word “ذُرِّيَّة” linguistically has *double meaning*: (1) *ancestry* or (2) *progeny*. See اللسان. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendents* which are in reference.

<sup>224</sup> The word *Ummah* has many meanings: (1) Mother (called *Umm* or *Ummah*); (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah that procreate, and protect themselves; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*. In The Qur'aan, *Ebrabeem* (*Abraham*) is described as “*Ummah*,” (11) a generation; (12) people; (13) community; (14) main section of the road.



129. O, our Lord: and let-mission<sup>225</sup> [You<sup>s</sup>] in them a messenger of/from them (to) recite [he] on them Your<sup>t</sup> Aya'te<sup>w</sup> (messages) and (to) teach them [he] The Book and the *bekmata*<sup>w226</sup> (wisdom)<sup>w</sup> and *youzakekey*<sup>227</sup> (to he: purifies/exculpates/swells/befits-/and suits) them; verily You<sup>g</sup> You<sup>s</sup> (are) The Mighty The Hakeemo<sup>228</sup> (infinite *bekmah*<sup>229</sup> Possessor).<sup>230</sup>

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ  
يَتْلُوا عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ  
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

130. And who<sup>a</sup> [he] desires<sup>231</sup> a'n (off) Ebraheema's (Abraham's) sect<sup>w</sup>/faith<sup>w</sup> except whomever [he] befooled his self;<sup>w</sup> and *laqad* (verily, already and affirmatively) *istafaynabo*<sup>232</sup> (We had superlatively and exclusively selected him) in the world;<sup>w</sup> and verily he (is) in the Hereafter<sup>w</sup> surely of the *ssa'lebeena* (righteous-people).

وَمَنْ يَرْغِبْ عَنْ مِلَّةِ إِبْرَاهِيمَ  
إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدِ  
أَصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي  
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

131. Edh (when) said for him his Lord: as'lem (let-you<sup>s</sup> be Muslim= he who submit to Allah's prescriptions and proscriptions); said [he]: Muslim I (have become) for the worlds' Lord.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ  
أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

132. And enjoined by it<sup>w</sup> Ebraheemo (Abraham) his sons and (so did) Ya'aqoobo (Jacob), O, my sons: verily Allah *istafa*<sup>233</sup> ([He] had superlatively and exclusively selected) for you<sup>b</sup> the religion; so let-not assuredly die<sup>234</sup> you<sup>z</sup> except while you<sup>f</sup> (are being) Muslims.

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ  
يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ  
فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾

133. Or witnesses were you<sup>c</sup> edh (when) *hadhara*<sup>235</sup> (attended at predetermined time and place) the death Yaqaoba (Jacob), edh said [he] for his sons: what

أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ  
أَمُوتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ

<sup>225</sup> The word "بعث" in "ابعث" carries several meanings, among them: sent, missioned, resurrected, awakened, and prompted.

<sup>226</sup> The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "*bekmah*". It's the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results. See the Lexicon attached to this Translation, for an exposition.

<sup>227</sup> The word "يزكيهم" here it's, and Allah is knowinger, [he] exculpates, and befits/suits them. See التفسير واللسان.

<sup>228</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>229</sup> See the Lexicon attached to this Translation for "*bekma*."

<sup>230</sup> Ibid.

<sup>231</sup> The Arabic word "يرغب" assumes different meaning, depending on how it is coupled by various prepositional articles. For example: "يرغب" not coupled by any article = [he] desires/likes. However, "يرغب عن" = [he] desire off/averts, or "يرغب في" = [he] likes, or "يرغب إلى" = [he] asks and beseeches, or "يرغب ب" = [he] prefers.

<sup>232</sup> See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (a) "الاصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الاصطفاء." In the case of (b) the subject of "اصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

<sup>233</sup> Ibid.

<sup>234</sup> In the Arabic text the word "die" in the intensive form is suffixed to the pronoun "you," implying never should you die except as Muslims, i.e. be prepared for death any time and thus keep on as Muslims.

<sup>235</sup> The word "حضر" means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as a student who knows when and where to attend his class. In the case of "death" although no one knows "where" or "when" nevertheless, such potential existence could materialize any time and any where and "death" knows when and where to be present to take the life of dying.



(do/should) worship you<sup>z</sup> from after me; said they:<sup>z</sup> we worship your<sup>t</sup> Elaha (Deity) and Elaha of your<sup>t</sup> fathers Ebraheema (Abraham), and Ismaela (Ishmael) and Is'haqa (Isaac), Elaban (Deity) One and we (are) for Him Muslims.

مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ  
آبَائِكَ إِبرَهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
إِلَهُآ وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٢﴾

134. Telka<sup>w</sup> (she-that-afar-it<sup>w</sup>/it<sup>w</sup>) (is) an Ummaton<sup>w</sup> (nation/ community)<sup>w</sup> qad (already and affirmatively) ceded-she;<sup>y236</sup> for it<sup>w</sup> what earned-she;<sup>y</sup> and for you<sup>b</sup> what earned you;<sup>c</sup> and not (are to be) questioned you<sup>z</sup> amma (regarding) what they<sup>z</sup> were working.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا  
كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ وَلَا  
تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٣﴾

135. And said they:<sup>z</sup> let-be you<sup>z</sup> Jewish or Nassara (Christians), tahtadow (you<sup>z</sup> become divinely-guided); let-say [you<sup>s</sup>]: rather Ebraheema's (Abraham's) sect<sup>w</sup> /faith<sup>w</sup> ha'neefan<sup>237</sup> (soundly-leaning [be]) and not was [be] of the mushbrekeena (he-they who partner deities with Allah/ he-polytheists).

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى  
تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبرَهِيمَ حَنِيفًا  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٤﴾

136. Let-say you:<sup>z</sup> we believed by Allah and what (had been) descended to us and what (had been) descended to Ebraheema (Abraham), and Ismaela (Ishmael), and Is'haqa (Isaac), and Yaqooba (Jacob), and the As'batt<sup>238</sup> (tribes-of-Jacob's grandsons), and what oteya (had been accorded/given to) Mosa (Moses) and Esa (Jesus), and what oteya the prophets from their Lord; not differentiate [we] among an aba'den<sup>239</sup> (a lone/any one) of them, and we (are) for Him Muslims.

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا  
وَمَا أُنْزِلَ إِلَيْكَ إِبرَهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا  
أَوْفَى مُوسَى وَعِيسَى وَمَا أَوْفَى  
النَّبِيِّينَ مِنْ رَبِّهِمْ لَا تُفَرِّقُوا بَيْنَ  
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٥﴾

137. Then if they<sup>z</sup> believed by like what you<sup>c</sup> believed by it<sup>x</sup> then qad (surely and affirmatively) ehtadow (they became divinely-guidance); and if they<sup>z</sup> diverted, so verily only they (are) in a conflict; so shall suffice<sup>240</sup> you<sup>g</sup> them<sup>241</sup> Allah; and He (is) The Sa'meeo<sup>242</sup> (The Acute-Hearer/The Enabler of others to hear/The favorable Answerer to prayer), The Omniscient.

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ  
فَقَدْ أَهْتَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ  
فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ  
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٦﴾

<sup>236</sup> In Arabic grammar, broken-plural is referred to/denoted by feminizing-denotative suffix="ت التانيث"=she<sup>y</sup>. As the word "Ummaton" is feminin, so imperatively it's denoted by she<sup>y</sup>; hence ceded-she<sup>y</sup>. See the Prelude

<sup>237</sup> The word "ميلًا" = "حنيفًا" is an adverbial construct, hence "leanly." See إعراب القرآن، لمحمود صافي. The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worship.

<sup>238</sup> The word "as'batt" with respect to the Jews is like the "tribes" with respect to the Arabs. See اللسان.

<sup>239</sup> See the Lexicon attached to this Translation regarding "أحد."

<sup>240</sup> The phrase "suffice you,<sup>g</sup>" means Allah is sufficient on your behalf to prevent or avert any harm to come to you from them.

<sup>241</sup> The "س" in "فسيكفيك" is closer/more imminent then "سوف" = "will." See الدر المصون، لـ أحمد الحلبي. But in English there is no way to distinguish the effect of the "س" and "سوف" per se. So for the "س" shall, will be used.

<sup>242</sup> See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المُسمع."

138. Allah's *Ssebhata*<sup>w243</sup> (Allah's: religion/nuance/dye /nature)<sup>w</sup> and who<sup>a</sup> (is) *ahsa'no*<sup>244</sup> (perfecter and beautifuler) than Allah's *Ssebhata*;<sup>w</sup> and we (are) for Him worshippers.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ  
صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾

139. Let-say [you<sup>s</sup>]: do you<sup>z</sup> mutually argue (with) us in Allah while He (is) our Lord and your<sup>n</sup> Lord; and for us (are) our works and for you<sup>b</sup> (are) your<sup>n</sup> works; and we (are) for Him *mukblessona* (truly faithfuls).

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا  
وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ  
أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

140. Or say you:<sup>z</sup> verily/that *Ebraheema* (Abraham) and *Ismaela* (Ishmael), and *Is'haqa* (Isaac), and *Ya'aqooba* (Jacob) and the *As'batte* (tribes-of-Jacob's grandsons) were Jewish or *Nassara* (Christians); let-say [you<sup>s</sup>]: are you<sup>f</sup> knowinger or Allah; and who<sup>a</sup> (is) wronger<sup>245</sup> than whom<sup>p</sup> [he] concealed a testimony<sup>w</sup> he has from Allah; and Allah (is) not neglector *amma* (regarding) what you<sup>z</sup> work.

أَمْ نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ  
كَانُوا يَهُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ  
أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ  
كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ  
وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

141. *Telka*<sup>w</sup> (far-that-it<sup>w</sup>/it<sup>w</sup>) (is) an *Ummaton*<sup>w</sup> (generation /people)<sup>w</sup> *qad* (already and affirmatively) ceded-she;<sup>y</sup> for it<sup>w</sup> what earned-she<sup>y</sup> and for you<sup>b</sup> what earned you;<sup>c</sup> and (are) not (to be) questioned you<sup>z</sup> *amma* (regarding) what they<sup>z</sup> were working.

تِلْكَ أُمَةٌ فَدَخَلَتْ لَهَا مَا كَسَبَتْ  
وَلَكُمْ مِمَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ  
عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

142. Shall say the mooncalves of the mankind: what diverted/diverged them *a'n* (off) their *Qeblata*<sup>w246</sup> (direction to face during Prayer)<sup>w</sup> which<sup>u</sup> they<sup>z</sup> were on it;<sup>w</sup> let-say [you<sup>s</sup>]: for Allah (are) the *masbrege* (sunrise's locus) and the *maghrebe* (sunset's locus); *yahdey* ([He] divinely-guides) whom<sup>p</sup> [He] wills to [a] *Sseratten* (road/way) straight.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا  
وَلَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ  
لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ  
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

143. And like *tha'leka* (afar-that-it/that)<sup>x</sup> We made you<sup>b</sup> an *Ummatan*<sup>w</sup> (generation/peoples)<sup>w</sup> *wasattan*<sup>247</sup> (just

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

<sup>243</sup> The Arabic phrase “*Ssibghata* Allah,” is made up of two words: (a) “*Ssibghata*” literally meaning *dye*; (b) (1) *creed*, (2) *religion*, (3) *creation of Allah*.

<sup>244</sup> There is no English word for *أحسن* = *ahsano*. Both words *perfecter* and *beautifuler* are in their *adjective* senses.

<sup>245</sup> See the *Lexicon* attached to this *Translation* for “*فَاعِلُ الظُّلْمِ*” = “*ظالم*” = “*injustice-doer*” and “*أَظْلَمُ*” = “*wronger*.”

<sup>246</sup> *Qeblah* means the direction to which a person *faces*; however, in *Islam* it is the direction to which *all* Muslims *face* during their five daily Prayers or any time they perform such a Prayer, which is towards the *Ka'abah* in Makkah.

<sup>247</sup> This word “*wasattan*” literally means *just/ideal/ middle* or *medial*. However, this term in this context has at least two distinct meanings: (1) The “*wasatt*” person, is the one who is *just/ideal* and judges *fairly* and *justly* among groups of peoples; (2) And Allah knows best, in *Islamic terms* the *وسط* = *wasatt* of any thing is the *just/ideal/best / middle* or *strongest* part of it; thus, the term “*wasatt*” evolved to mean that the Muslims are *emplaced* to be most witnesses vis.a.vis others and thier respective religions, as Muslims: (a) *believe* in Allah, (b) *enjoin* virtue, and (c) *forbid* vice. Additionally, (3) scientifically speaking, it has been proven that the center of the Earth runs through the *Ka'abah*, towards which Muslims face in their Prayers.

/middle), to you<sup>z</sup> be *shobada* (witnessers/testifiers) over the mankind, and the messenger [to]<sup>248</sup> be [he] a *sha'beedan* (witnesser/testifier) over you;<sup>b</sup> and not made We the *Qeblata*<sup>w</sup> (direction to face during Prayer)<sup>w</sup> which<sup>u</sup> you<sup>g</sup> were on it<sup>w</sup> except for Us (to) know<sup>249</sup> whom<sup>p</sup> *yatta'beo*<sup>250</sup> ([he] closely follows) the messenger of whom<sup>p</sup> [he] transposes<sup>251</sup> over his both heels,<sup>252</sup> and *en* (*albeit*) was-she<sup>y</sup> surely a big<sup>w</sup> except on whom<sup>r</sup> Allah (*had*) *hada* (divinely-guided); and not was Allah indeed to waste your<sup>n</sup> belief; verily Allah by the mankind (*is*) surely *Ra'oofon*<sup>253</sup> (iteratively Forbearer/Clement) *Rabeemon* (iterative mercy Giver).

لَنَكُونُوا شُهَدَاءَ عَلَى النَّاسِ  
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا  
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا  
إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ  
يَنْقَلِبُ عَلَى عَقِيصِهِ وَإِنْ كُنْتَ  
لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ  
وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَلَكُمْ إِنَّكَ  
عِنْدَ اللَّهِ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٢٩﴾

144. *Qad*<sup>254</sup> (iteratively and affirmatively) [We] see your<sup>t</sup> face's *taqalloba* (repetitive transpose) in the sky;<sup>w</sup> so surely We (*shall*) assuredly shift/divert you<sup>g</sup> to a *Qeblatan*<sup>w</sup> (direction to face during Prayer)<sup>w</sup> (which) [you<sup>s</sup>] delight it;<sup>w</sup> so let-shift/divert [you<sup>s</sup>] your<sup>t</sup> face *shattra* (towards) The Mosque<sup>x</sup> The Sacred;<sup>x</sup> and whence you<sup>c</sup> were so let-shift/divert you<sup>z</sup> your<sup>n</sup> faces *shattra* it;<sup>x</sup> and verily who<sup>r</sup> *oto* (*had been accorded they*<sup>z</sup>) the book surely know they<sup>z</sup> that it<sup>x</sup> (*is*) the right<sup>x</sup> from their Lord; and not Allah (*is*) neglector *amma*<sup>255</sup> (regarding) what they<sup>z</sup> work.

قَدْ زَرَى ثَقْلُكَ وَجْهَكَ فِي السَّمَاءِ  
فَلَنَوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ  
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ  
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ  
شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ  
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ  
وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٠﴾

145. And indeed *en* (*if*) *atyta* (*came/brought you*<sup>g</sup>) whom<sup>r</sup> *oto* (*they*<sup>z</sup> *had been accorded/given*) the book by every *Aya'ten*<sup>w</sup> (*sign/proof/ miracle*) not followed they<sup>z</sup> your<sup>t</sup> *Qeblata*<sup>w</sup>; and not you<sup>s</sup> (*are*) surely their *Qeblata*<sup>w</sup> follower; and nor some (*of*) them surely a *Qeblata*<sup>w</sup> follower (*of*) some (*others*); and indeed *en* (*if*) *ettaba'a'ta*<sup>256</sup> (*closely-followed you*<sup>g</sup>) their *ahwa* (*tendentious likings*) from after what came (*to*) you<sup>g</sup>

وَلَكِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ  
بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ وَمَا أَنْتَ  
بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ  
قِبْلَةَ بَعْضٍ وَلَكِنْ اتَّبَعْتَ  
أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ  
مِنَ الْإِلْمِ إِنَّكَ إِذَا لَمِنَ

<sup>248</sup> The reason this "to" [is] in a bracket because it seems as if it is "hidden," like "الضمير المستتر."

<sup>249</sup> To "know" here, does not mean Allah needs to know, as if He does not know, absolutely not; because He knows everything and any thing before they happen, as time is not a hinderance. So, to "know" here means for the accounting with respect to the doers and relevant others, so that no one could ever claim other than the facts.

<sup>250</sup> See the Lexicon attached to this Translation for the distinction between "اتبع" = followed and "اتبع" = closely-followed.

<sup>251</sup> The word "ينقلب" = "they transpose," means he betook himself returning.

<sup>252</sup> The phrase "reverts over his two heels" in this great Ayah is Arabic tongue expression, meaning: returned to where he came from in a hurry.

<sup>253</sup> The word "رؤوف" of "الرافة" which is more intensive than "الرحمة," as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible future undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy=clemency. And "اللئاج" is multitudinous protective mercy doer or multitudinously clement. See "اللئاج".

<sup>254</sup> The particle "Qad" preceding a future tense means "للتوكيد والتأكيد" = "iteratively and affirmatively." See "المغني".

<sup>255</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن."

<sup>256</sup> See footnote 309 above for the distinction between "اتباع" = followed and "اتبع" = closely-followed.



of the knowledge, verily you<sup>g</sup> (are) then surely of the *dha'lemeena*<sup>257</sup> (injustice-doers).

الظَّالِمِينَ ﴿١٥٦﴾

146. Whom<sup>r</sup> *aa'taynabum* (We accorded/given them) the book they<sup>z</sup> know him/it<sup>x258</sup> just-as they<sup>z</sup> know their sons; and verily, a team of them surely they<sup>z</sup> conceal the right while they<sup>z</sup> know.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٥٧﴾

147. The right (*is*) from your<sup>t</sup> Lord, so let not assuredly be [*you*<sup>s</sup>] of the dubitantes.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنْ الْمُكْتَرِبِينَ ﴿١٥٨﴾

148. And for each (*is*) a directive<sup>w</sup>/behest<sup>w</sup> he (*is*) a turner (*to*) it;<sup>w</sup> so let-you<sup>z</sup> vie<sup>259</sup> (*to gain*) the *khayra'te* (desirables-traits of worthiness and goodness); wherever be you<sup>z</sup> *ya'a'tee* (brings/comes) by you<sup>b</sup> Allah together; verily Allah over every-thing (*is*) Omnipotent.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيًا فَاسْتَبِقُوا الْحَيَاةَ الدُّنْيَا مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥٩﴾

149. And from whence exited you<sup>g</sup> then let-turn/divert [*you*<sup>s</sup>] your<sup>t</sup> face *shattra* (towards) The Mosque<sup>x</sup> [The] Sacred;<sup>x</sup> and verily it<sup>x</sup> (*is*) surely the right<sup>x</sup> from your<sup>t</sup> Lord; and not Allah (*is*) neglector *amma*<sup>260</sup> (regarding) what you<sup>z</sup> work.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٦٠﴾

150. And from whence exited you<sup>g</sup> then let-turn/divert [*you*<sup>s</sup>] your<sup>t</sup> face *shattra* (towards) The Mosque<sup>x</sup> [The] Sacred;<sup>x</sup> and whence indeed you<sup>c</sup> were, so let-turn/divert you<sup>z</sup> your<sup>n</sup> faces *shattra* it<sup>x</sup> albeit/for (*i.e. so that*) not be (*for*) the mankind over you<sup>b</sup> an argument<sup>w</sup> except whom<sup>r</sup> *dhalamo*<sup>261</sup> (*they*<sup>z</sup> wronged); so let-not *takhshaw* (*you*<sup>z</sup> reverently-fear) them and *ikhshaw* (*let-you*<sup>z</sup> reverently-fear) Me; and to [*I*] conclude<sup>262</sup> My boon<sup>w263</sup> on you<sup>b</sup> [and] *la'alla*<sup>264</sup> (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> *tahtadona* (*you*<sup>z</sup> find and accept the divine-guidance).

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ إِلَّا الَّذِينَ يَكُونُونَ لِلنَّاسِ عَلَى حُجَّةٍ مِّنَ الدِّينِ يَظْلُمُونَ مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنُوا بَعْدَ الْغَلَبَةِ عَلَيْهِمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٦١﴾

<sup>257</sup> The word *ظالم* in “فاعل الظلم” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice.”

<sup>258</sup> The pronouns “*he/it*” could refer to *the truth*, or to *Mohammad* (SAWS). Thus the pronouns “*he/it*” could refer to either (A) *Mohammad* (SAWS) or (B) to the “*truth*” concerning the *then* recent change of the *Qeblah*. Most commentators on The Qur'aan believe that the *suffixed* pronoun “*he*” referring to (A) while some others believe that *it* refers to (B). That is why here we chose both.

<sup>259</sup> It must be pointed out here that the vying is *not* (a) *to* or (b) *for*; as both, “*to*” or “*for*,” would imply they are *outside* the good things; while in fact they are *already within them*, only they have to vie for *higher-ranking* position or achievements.

<sup>260</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

<sup>261</sup> See the *Lexicon* attached to this *Translation* for “فاعل الظلم” = “ظالم” = “injustice-doer” and “أظلم” = “wronger.”

<sup>262</sup> See the *Lexicon* attached to this *Translation* for the difference between “conclude” and “complete.”

<sup>263</sup> See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“boon”).

<sup>264</sup> For the words “عسى,” “لعل,” and “ليت” are *special particles*, for each refer to the *Lexicon* attached to this *Translation*.



151. Just-as We sent in you<sup>b</sup> a messenger of you<sup>b</sup> [he] recites on you<sup>b</sup> Our *Aya'te*<sup>w</sup> (messages/*Qur'aanic statements*) and *youzakke*<sup>265</sup> (he blessedly purifies /exculpates/swells/and befits/suits) you<sup>b</sup> and [he] teaches you<sup>b</sup> The Book, and the *hekмата*<sup>w266</sup> (*wisdom*)<sup>w</sup> and [he] teaches you<sup>b</sup> what not you<sup>z</sup> were knowing you.<sup>z</sup> كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾
152. So let-remember you<sup>z</sup> Me, [I] remember you,<sup>b</sup> and let-you<sup>z</sup> thank for Me and let-not *takeforooda*<sup>267</sup> (*unbelieve/ be-ungrateful you<sup>z</sup> towards Me*). فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾
153. O, you who<sup>r</sup> they<sup>z</sup> believed: let-you<sup>z</sup> seek assistance by the patience and the Prayer;<sup>w</sup> verily Allah (*is*) with the *ssabereena* (*people of patience*). يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾
154. And let-not say you<sup>z</sup> for whom<sup>p</sup> (*to be*) killed [he] in Allah's path<sup>268</sup> decedents; rather (*he-they are*) *ahya'on*<sup>269</sup> (*quick/ living/ alive-people*); [and] but not perceive you.<sup>z</sup> وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾
155. And verily We (*shall*) assuredly<sup>270</sup> *nablow* (*charge /essay*) you<sup>b</sup> by a thing of the fear<sup>271</sup> and the hunger, and a diminution of: the possessions and the selves<sup>w</sup> and the *thamara'te*<sup>w</sup> (*yields/crops*);<sup>w</sup> and *bashshe're*<sup>272</sup> (*let-tell you<sup>s</sup> pleasant tidings*) the *ssa'bereena* (*people of patience*). وَنَبْلُوْكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾
156. Who<sup>r</sup> if betided-she<sup>y</sup> them a disaster<sup>w</sup> said they:<sup>z</sup> verily we (*are*) for Allah and to Him verily we (*are*) returnees.<sup>273</sup> الَّذِينَ إِذَا أَصَابَتْهُمُ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

<sup>265</sup> The "يزككم" here means, and Allah is knower, [he] exculpates, and befits/suits. See التفاسير واللسان.

<sup>266</sup> The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "hekmat". It's the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results. See the Lexicon attached to this Translation, for an exposition.

<sup>267</sup> The word "تَكْفُرُونَ" has "نِ الْوَقَايَةِ" and "الْبَاءِ الْمَحْذُوفَةِ مَفْعُولٌ بِهِ" and "و فِي الْكَلَامِ حَذْفُ مِضَافٍ إِلَيْهِ" and "و فِي الْكَلَامِ حَذْفُ مِضَافٍ إِلَيْهِ", that is let-not be you ungrateful for My boon. See إعراب القرآن، لمحمود صافي.

<sup>268</sup> Many translators translate: "فِي سَبِيلِ اللَّهِ" = literally, "in the path of Allah, "as in the cause of Allah." The first choice is more to the textual diction in the *Ayah*, although interpretively speaking "cause" is remotely acceptable.

<sup>269</sup> The word "أَحْيَاءٌ" is subjective, masculine, plural noun. It means: *he-they who are alive*. The word "quicks" mean "أَحْيَاءٌ" as in the phrase "The quick and the dead," see the updated Merriam Webster's Dictionary.

<sup>270</sup> The "ل" in "تَنْبِلُونَكُمْ" is a juratory "الْقَسَمِ" "ل" = "ل" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

<sup>271</sup> By scholarly Arabic the word: "الْخَوْفُ" = "القتل". See تاج العروس واللسان.

<sup>272</sup> The word *bashshe're* = "بَشِّرْ" has no English equivalent *per se*. So, we resort to transliteration and parenthetical explanation. It is a command verb where a speaker is commanding another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times "grievous" tidings could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

<sup>273</sup> The part of this Generous *Ayah* that states: "Verily we for Allah and to Him we are returnees" is called "do'a al-esterja'a", meaning "the prayer of seeking the refuge," which in turn means invoking Allah's assistance to alleviate a personal plight that is in progress and replace it with some thing rather pleasing. Once "do'a al-esterja'a" is remembered and recited in whatever personal predicament happens to befall one, the Hadeeth says that Allah will alleviate the plight in progress and replace it with some thing far better and delightful.

157. 'Those on them<sup>3</sup> (are) prayers<sup>w274</sup> from their Lord and a mercy<sup>w</sup> and those they (are) the *muhtadoona*<sup>275</sup> (be-they who are divinely-guided).

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ  
وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

﴿١٥٧﴾

158. Verily the *Ssafa* and the *Marwata*<sup>276</sup> (are) of Allah's rites; so whoever [he] pilgrimaged (to) The House or *e'atamra*<sup>277</sup> (he did the lesser pilgrimage) then no *jonaha*<sup>278</sup> (sin) (is) on him to *yatta'wanfa*<sup>279</sup> (iteratively circumambulate [he]) by them both; and whoever [he] volunteered *khayran* (prescribed extra worships), verily Allah (is) Thanker, Omniscient.

إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِن شَعَائِرِ  
اللَّهِ فَمَن حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ  
فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ  
بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ  
شَاكِرٌ عَلِيمٌ

﴿١٥٨﴾

159. Verily who<sup>r</sup> they<sup>z</sup> conceal what We descended of the evidences-she<sup>y</sup> and the *buda* (divine-guidance)<sup>x</sup> from after what We manifested it<sup>x</sup> for the mankind in The Book, those curses them Allah and curse them the cursers.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ  
الْبَيِّنَاتِ وَهُدًى مِّن بَعْدِ مَا  
بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ  
يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ

﴿١٥٩﴾

160. Except whom<sup>r</sup> they<sup>z</sup> repented and they<sup>z</sup> mended and they<sup>z</sup> manifested, then those [I] (*shall*) relent on them; and I am The *Tanwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver).

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا  
فَأُولَئِكَ أَنُوبُ عَلَيْهِمْ وَأَنَا  
التَّوَّابُ الرَّحِيمُ

﴿١٦٠﴾

161. Verily who<sup>r</sup> unbelieved they<sup>z</sup>, and died they<sup>z</sup> while (being) unbelievers, those on them (is) Allah's curse<sup>w</sup> and the angels' and the mankind's wholes [too].

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ  
أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ  
وَالنَّاسِ أَجْمَعِينَ

﴿١٦١﴾

162. Immortals they<sup>z</sup> (are) in it; <sup>w280</sup> neither (to be) lightened *a'n*<sup>281</sup> (off) them the torment, and nor they (are to be) reprieved.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

﴿١٦٢﴾

163. And your<sup>n</sup> *Elabo* (Deity) (is) One *Elabon* (Deity); there (is) no *Elaba* (Deity) except Him, *Ar-Rahmano*, *Ar-Raheemo* (The multitudinous mercy Giver).

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ  
الرَّحْمَنُ الرَّحِيمُ

﴿١٦٣﴾

<sup>274</sup> "Prayer" from Allah on any one means: Allah's granting of His forgiveness and mercy plus extending His compassion and blessing to those on whom the prayer is said to be for. The reason there is "mercy" after the "prayer" is to compound/to intensify His mercy on the referenced entity.

<sup>275</sup> See the *Lexicon* attached to this Translation for "*muhtadee*" and its plural "*muhtadoona*" / "*muhtadeena*."

<sup>276</sup> The *Ssafa* and the *Marwa* are twain small hills next to the *Ka'abah*. The pagan-Arabs were performing rituals around the twain hills.

<sup>277</sup> The word "*E'atamara*" means made "*Umrah*," which is referred to as the "*lesser pilgrimage*" i.e. visiting of The Sacred House in Makkah outside the normal *Hajj* (Pilgrimage) time/ceremonies.

<sup>278</sup> See the *Lexicon* attached to this Translation for the meaning of the word "*جَنَاحٌ*" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "*جَنَاحٌ*" = no sin or no-inclination to sin.

<sup>279</sup> The word "*طَوَّفَ*" has two distinct meanings: (1) iteratively circumambulate, and (2) fill-up the place, as that of "*الطوفان*" which fills up the place to overflowing. See *اللسان*. However, the current rites, the hurried ambulation (rapid movement) is between the *Ssafa* and the *Marwa*, is called "*Sa'ey*." So, perhaps, and Allah knows best, this "*circumambulating*" is in the sense of filling-up in between the *Ssafa* and the *Marwa*, by their group gatherings.

<sup>280</sup> The pronoun "*u*" could refer to the curse or to Hell, the punishment for the curse, all are feminine in Arabic.

<sup>281</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "*عن*."

164. Verily in the Heavens<sup>w</sup> and the Earth's<sup>w</sup> creation, and successive varying (of) the *naba're* (between sunrise and sunset) and the night, and the *fol'ke*<sup>x</sup> (*ship/ships*)<sup>x</sup> which<sup>u</sup> [runs/run]<sup>w</sup> in the sea by what benefits the mankind, and what Allah descended from the Heaven<sup>w</sup> of water<sup>x</sup> so [He] quickened by it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death, and disseminated [He] in it<sup>w</sup> of every *dabba'ten*<sup>w282</sup> (*she-moving-creature*), and variegating the winds<sup>w</sup> and the *saba'be*<sup>283</sup> (*gliding-clouds*) the *musakhkha're*<sup>284</sup> (*that which is driven*) between the Heaven<sup>w</sup> and the Earth<sup>w</sup>, surely (are) *Aya'ten*<sup>w</sup> (*messages/signs/proofs*) for a cerebrating people.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ  
وَأَخْتَلَفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ  
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ  
وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ  
فَأَخْجَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ  
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ  
الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ  
السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ  
يَعْقِلُونَ ﴿١٦٤﴾

165. And of the mankind who<sup>p</sup> *yattakbetho*<sup>285</sup> ([he] takes and presumes) of lesser<sup>286</sup> than/without Allah compeers; they<sup>z</sup> love them as love (of) Allah, while who<sup>r</sup> believed they<sup>z</sup> (are) harder love for Allah; and if<sup>287</sup> (*were to*) see who<sup>r</sup> *dhalamo*<sup>288</sup> (*they wronged*) *edh* (*when*) they<sup>z</sup> see the torment, that the strength<sup>w</sup> together (is) for Allah, and that Allah (is) severe in the torment.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ  
اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ  
وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ  
رَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ  
أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ  
شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

166. *Edh* (*when*) disavowed who<sup>r</sup> *ettobe'o*<sup>289</sup> (*they who had been closely-followed*) of whom<sup>r</sup> *ettaba'o* (*they who closely-followed*), and saw they<sup>z</sup> the torment, and *taqatta'at* (*iteratively-severed-she*) by them the means.<sup>290</sup>

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنْ  
الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ  
وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

167. And said who<sup>r</sup> *ettaba'o* (*they who closely-followed*) had that for us another recurrence<sup>w291</sup> then we (*shall*) disavow [of] them just-as they<sup>z</sup> disavowed [of] us; like *tha'leka* (*afar-that-it/that*)<sup>x</sup> Allah shows them their works *basara'ten*<sup>w292</sup> (*ardent contritions*)<sup>w293</sup>

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا  
كَرَرْنَا فَنَنْتَبِرَآ مِنْهُمْ كَمَا تَنْتَبِرُوا  
مِثْلًا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ  
حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ

<sup>282</sup> For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*.

<sup>283</sup> The word “*سحاب*,” versus “*غيم*,” is that the “*سحاب هو ينسحب*,” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a “*سحابة*.” Whereas the “*غيم*” appears *stationary*. أنظر اللسان.

<sup>284</sup> The word “*musakhkhar*” is a *singular objective noun*, with no English equivalent *per se*, as almost always for *objective nouns*. “*musakhkhar*” means: that which is driven.

<sup>285</sup> The word “*اتخذ*” from “*الإنخاذ*” which is “*إفتعال*” for “*الأتخاذ*,” as stated in لسان العرب; therefore, “*اتخذ*” is *always* taking and presuming *some thing* about what was taken. Thus, it is *not* just the mere *taking*.

<sup>286</sup> The phrase “*lesser than*” explicitly states the obvious fact which “*instead of*” might hide, that whatever is taken is *lesser* than Allah. Therefore, why take that *lesser* entity for a compeer to Allah?

<sup>287</sup> The particle “*لو*” since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a “*لو*” amounts to “*if*” or “*when*.” See مغني اللبيب، ابن هشام.

<sup>288</sup> See the *Lexicon* attached to this *Translation* for “*ظالم*=” “*ظالم*”= “*injustice-doer*” and “*أظلم*”= “*wronger*.”

<sup>289</sup> See the *Lexicon* attached to this *Translation* for the distinction between “*تبع*”= [he] followed and “*اتبع*”= [he] closely-follow.

<sup>290</sup> The word “*means*” here means, and Allah knows best, the *bases* or *ways* of *motives* for any conduct of relations.

<sup>291</sup> The word “*recurrence*” here means *another chance*.

<sup>292</sup> The word “*حسرة*”= “*أشد الندم*,” التاج. Thus we *qualify* the word “*contrition*” by *ardent* to *intensify* contrition.



on them; and not they surely (*are*) exiting from  
The Fire.<sup>w</sup>

مِنَ النَّارِ (iv)

168. O, you the mankind: let-eat you<sup>z</sup> from what (*is*)  
in the land<sup>w</sup>/Earth<sup>w</sup> (*as*) goodly legitimate, and let-  
not *tatta'be'o*<sup>294</sup> (*you<sup>x</sup> closely-follow*) the steps<sup>w</sup> of [the]  
Satan; verily he (*is*) for you<sup>b</sup> a foe<sup>295</sup> manifest.

يَتَّيُّهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ  
حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (iv)

169. Verily only, [*he*] commands you<sup>b</sup> by the ill and  
the profanity<sup>w296</sup> and that you<sup>z</sup> say on Allah what  
not you<sup>z</sup> know.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ  
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ (iv)

170. And if (*had been*) said for them: *ettab'eo* (*let-you<sup>z</sup>*  
*closely-follow*) what Allah (*had*) descended; said they:<sup>z</sup>  
rather *natta'be'o* (*[we] closely-follow*) what *alfayna* (*we*  
*commonly found*) on it<sup>x</sup> our fathers; even while  
albeit<sup>297</sup> their fathers not were cerebrating a thing,  
and nor *yahtadoona* (*he-they who find and accept the*  
*divine-guidance*).

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ  
قَالُوا بَلْ نَتَّبِعُ مَا أَفْقَيْنَا عَلَيْهِ  
آبَاءَنَا أُولَئِكَ كَانُوا فِي أَعْيُنِنَا  
وَلَا يَتَّبِعُونَ (iv)

171. And a parable/example (*of*) whom<sup>r</sup> unbelieved  
they<sup>z</sup> (*is*) like a parable/example (*of*) whom<sup>x</sup> *yan'ego*  
(*[he] squawks/bawls*) by what not hears except an  
invocation/prayer and an afar-calling:<sup>298</sup> *ssommon*<sup>299</sup>  
(*deaf people*), *bokmon* (*born dumb-mute people*), *omyon*  
(*blind people*); so they<sup>300</sup> reason not.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ  
الَّذِي يَدْعُو بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ  
وَبُذَاءَ صُمٌّ بُكْمٌ عُمْى فَهُمْ لَا  
يَعْقِلُونَ (vi)

172. O, you who<sup>r</sup> they<sup>z</sup> believed: let-eat you<sup>z</sup> of the  
goodies<sup>w301</sup> (*of*) what *razaqna* (*We provided/allotted*)

يَتَّيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن  
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ

<sup>293</sup> Ibid.

<sup>294</sup> See footnote 289 above regarding: "[*he*] closely-followed."

<sup>295</sup> The word "عَدُوٌّ" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see اللسان الهادي.

<sup>296</sup> The word used is "الفحشاء" = the noun of "فاحشة." See التاج. And "الفحشاء" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

<sup>297</sup> The construct "أُولَئِكَ" is made up of three distinct components: (1) "الاستفهام الاستنكاري" = disapprobatory interrogative, (2) "و" = adverbial = "while," and (3) "لَوْ" = conditional particle = "albeit." For (1) I chose "even" as an intensive to indicate something that is unexpected. For (2) "while" is obvious. For (3) "albeit" seems to me very appropriately self-explanatory.

<sup>298</sup> The words "دُعَاءَ" = calling for the near-by, and "نُدَاءَ" = calling the afar. For lack of better words, I chose: "invocation" or "prayer" for "دُعَاءَ" and "afar-calling" for the "نُدَاءَ."

<sup>299</sup> The words "صُمٌّ، بُكْمٌ، عُمْى" all are plural nouns while their closest English corresponding entities all are adjectives and hence no plural for any except to associate the respective word with a plural noun people. Hence, this transliteration.

<sup>300</sup> The analogy here is that calling on the unbelievers is like a shepherd calling on his animals; the animals hear his voice but perceive not the meaning of the words. Implied here is also the fact that: some near by animals may hear but responding is another matter; however, others (far away) animals may not hear at all. In this analogy the unbelievers are likened to the animals, slighting them, and suggesting that their reasoning is deficient, like that of animals, i.e. they cannot take advantage of the good call for Islam. Hence, they are "deaf, dumb, and blind; thus, they reason not."

<sup>301</sup> The word "طَيِّبَاتِ" = "goodies" = "goodies," = a feminine gender means any thing delectable and legitimate.



you<sup>b</sup> and let-thank you<sup>z</sup> Allah, *en (if)* you<sup>c</sup> were  
*eyyabo*<sup>302</sup> (*indeed particularizing Him*) worship you.<sup>z</sup>

كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

173. Verily only, [He] forbade on you<sup>b</sup> the carrion<sup>w</sup> and the blood, and the swine's flesh<sup>x</sup> and what (*had been*) invoked by it<sup>x</sup> for other than Allah; so whomever [he] (*had been*) forced (*by necessity*), neither (*is*) a *baghen* (*selfish envier/transgressor* [he]) nor a transgressor [he], then no sin (*is*) on him; verily Allah (*is*) *Ghafooron* (*iterative Forgiven*), *Raheemon* (*iterative mercy Giver*).

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ  
وَالْدَّمَ وَلَحْمَ الْخَنَازِيرِ وَمَا  
أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ  
غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾

174. Verily who<sup>r</sup> they<sup>z</sup> conceal what Allah (*had*) descended of the book, and they<sup>z</sup> purchase by it<sup>a</sup> a little price, those not eat they<sup>z</sup> in their bellies except the fire<sup>w</sup> and not speaks (*to*) them Allah The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day, and not *youzakkey*<sup>303</sup> ([He] *blessedly: exculpates/befits/suits*) them, and for them (*is*) a painful torment.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ  
مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا  
قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ  
إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ  
الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ  
عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

175. Those who<sup>r</sup> they<sup>z</sup> purchased the misguidance<sup>w</sup> by the *huda* (*divine-guidance*)<sup>x</sup> and the torment<sup>x</sup> by the forgiveness<sup>w</sup> so what *assbarabum*<sup>304</sup> (*how patiently had become he-they*) on The Fire.<sup>w</sup>

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ  
بِالْهُدَىٰ وَالْعَذَابِ بِالْمَغْفِرَةِ  
فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

176. *Tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) because that Allah *naẓẓala*<sup>305</sup> (*repetitively descended*) The Book by the right and verily who<sup>r</sup> they<sup>z</sup> differed in The Book surely (*are*) in an afar conflict.

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ  
بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي  
الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

177. Not the *berra* (*just and dutiful*) (*is*) that you<sup>z</sup> turn/diverge your<sup>n</sup> faces towards the *mashrege* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*) [and,] but the *berra* (*is*): who<sup>p</sup> [he] believed by Allah, and The Day The Last, and the angels, and The Book, and the prophets, and *aa'ta* ([he] *gave/accorded*) the possession<sup>x</sup> over his love (*of*) it<sup>x</sup>/Him<sup>306</sup> (*to*) the kin possessors, and the orphans, and the *masakeena*<sup>307</sup> (*ones not having sufficient material possessions*),

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ  
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ  
آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ  
وَوَاتَى الْمَالَ عَلَى حُبِّهِ ذَوَىٰ

302 The word "إِيَّاهُ" = "أداة توكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun*.

303 The word "يُزَكِّيهِمْ" that's, and Allah is knower, [He] *exculpates, befits/suits* and *blesses*. See التفسير واللسان.

304 This is to imply, and Allah knows best, that how *bold* those people are on how insisting they were on deeds which surely lead them to Hell staying in it constantly. The word "أَصْبَرَ" is "فعل ماض جامد مبني" = *إعراب القرآن* لـ محمود صافي. *إعراب القرآن* لـ محمود صافي.

305 That is *piecemeal*, according to the situation at hand, completing it within about 23 years.

306 There is another *interpretive* reading of "Him" instead "it." The "Him" *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

307 For the words "مساكين" versus "فقرء", see the *Lexicon* attached to this *Translation* for the distinction. =

and the path's-son (*wayfarer*) and the requesters and in the necks<sup>w308</sup> and *aqama*<sup>309</sup> ([*he*] *upheld the prescribed obligations of*) the Prayer<sup>w</sup> and *aa'ta* ([*he*] *accorded and fulfilled the obligations of*) the Zakata<sup>w310</sup> (*prescribed portion of personal possessions*)<sup>w</sup> and the fulfillers by their covenant if they<sup>z</sup> covenanted, and the *ssa'bereena* (*people of patience*) in the *ba'asa'e*<sup>w311</sup> (*penury-tension*)<sup>w</sup> and the *dharra'e*<sup>w312</sup> (*distress due to adversity*) and at time of the *ba'ase*<sup>313</sup> (*intense:warfare/torment/fight*); those (*are*) who<sup>r</sup> *ssadaqa* (*they<sup>z</sup> had always-enforced-the-truth*), and those they (*are*) the *mottaqoon* (*he-they who reverentially guard against Allah's displeasure*).

الْفُرْبِ وَالْيَتَمَى وَالْمَسْكِينِ  
وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي  
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى  
الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا  
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ  
وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ  
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣١٣﴾

178. O, you who<sup>r</sup> they<sup>z</sup> believed, (*had been*) written on you<sup>b</sup> the *qessasso* (*Lawful retribution*) in the murderers: the free by the free, and the slave by the slave, and the female by the female, so whomever [*he*] (*had been*) remitted for him<sup>314</sup> of his brother<sup>315</sup> a thing, then *etteba'on* (*close-following*) by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and *adda'on*<sup>316</sup> (*personally delivering or performing one's full obligations*) to him by *ehsanen* (*rendering benevolence and ultimate beautiful and adorned deed/say*); *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) a mitigation from your<sup>n</sup> Lord and a mercy;<sup>w</sup> so whoever [*he*] transgresses after *tha'leka*, surely for him (*is*) a painful torment.

يَتَأْتِيَ الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْهِمُ  
الْقِتْلَاصُ فِي الْقَتْلِ الْحَرْبُ بِالْحَرْبِ  
وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى  
فَمَنْ عَفَى لَهُ مِنْ أَخِيهِ شَيْءٌ  
فَأَنْبِئْ بِالْمَعْرُوفِ وَادِّءْ إِلَيْهِ  
بِإِحْسَنِ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ  
وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ  
فَلَهُ عَذَابٌ أَلِيمٌ ﴿٣١٤﴾

= For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مسكين, i.e. having *some* material possessions but *not* sufficient; whereas *فقر* lacks any material possessions.

<sup>308</sup> The Qur'aanic expression “for the neck” means paying the needed funds for freeing a slaved person.

<sup>309</sup> The word “أقام” = “stood/upheld/sustained/maintained.”. But first what is the meaning of: “أقام؟” = “أقام، بمعنى أبى أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”

So, “يقيمون” means they: (1) *Maintain*, in the sense of *continuedness* and *keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also “أقام” has another “*sharey'ah*” prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: “And when you<sup>g</sup> were in them, then you<sup>g</sup> upped for them (*the second call for*) the Prayer,” (S4: 102). Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do *not* establish Prayer they only maintain and perform it.

<sup>310</sup> See the *Lexicon* attached to this *Translation* for the word *Zakah* and its implications of *augmentative blessedness*.

<sup>311</sup> The Arabic word “*ba'asa'*” has several meanings: (1) *tension due to peury* (extreme need); (2) *hardship*; (3); *hunger*; (5) *misery*; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this *Translation* for more elaboration on this.

<sup>312</sup> The Arabic word “*Al-dharra'*” means *distress out of adversity* and *people who render support*.

<sup>313</sup> The Arabic word “*Al-Ba'a'se'*” means: (1) *warfare* or (2) *intense torment* or (3) *mighty fight*.

<sup>314</sup> The pronoun “him” here refers to the murderer.

<sup>315</sup> The word “brother” here is *brother in Islam* who is really the *relative of the victim* (the murdered).

<sup>316</sup> With respect the word “*addon*,”=“أداء,” it is to be noted that it means: *personally performing* (*one's obligations*), e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*. This is in contrast to “*waffa'*”=“وفى” *paid the full obligations in any way*.

179. And for you<sup>b</sup> in the *gessa'sse* (*Lanful: retribution /retaliation*) (is) a life<sup>w317</sup> O, the *albab's*<sup>318</sup> (*hearts /intellects*)'s possessors, *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> *tattaqoona* (you<sup>z</sup> reverentially guard not to displease Allah).<sup>319</sup> وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولُوا  
الْأَلْبَابَ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾
180. (Had been) written on you<sup>b</sup> if/when *hadhara*<sup>320</sup> (*attended at predetermined time and place*) the death *ahada* (*a lone/any one*) of you<sup>b</sup> *en* (if) [he] left *kbayran* (*lanful: possessions/desirables*) the will<sup>w</sup> (is) for both the begetters (*parents*) and the closest-kins by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*), an (*absolute*)-right<sup>321</sup> on the *muttaqeena* (*reverential guarders against Allah's displeasure*). كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ  
الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ  
حَقًّا عَلَى الْمُنْقِبِينَ ﴿١٨٠﴾
181. So whoever [he] substituted it<sup>x</sup> after what [he] heard it<sup>x</sup> then verily only its<sup>x</sup> sin (is) on whom<sup>r</sup> they<sup>z</sup> substitute it;<sup>x</sup> verily Allah (is) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient. فَمَنْ بَدَلَهُ بَعْدَ مَا سَمِعَهُ فَأَنبَأَ  
إِثْمَهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾
182. So whoever [he] feared/knew<sup>322</sup> of a bequeather *janafan* (*intentional unjust-swerving in the will*) or a sin then [he] reconciled among/between them, then no sin (is) on him; verily Allah (is) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*). فَمَنْ خَافَ مِنْ مُوسِرٍ جَنَفًا أَوْ  
إِنَّمَا فَاصِّلًا بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ  
إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٨٢﴾
183. O, you who<sup>r</sup> they<sup>z</sup> believed (*had been*) written on you<sup>b</sup> the fasting<sup>x</sup> just-as (*it<sup>x</sup> had been*) written on whom<sup>r</sup> of before you<sup>b</sup> *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> *tattaqoona*<sup>323</sup> (you<sup>z</sup> reverentially guard not to displease Allah). يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ  
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾
184. Days *ma'adoda'ten*<sup>w</sup> (*a few/countables*)<sup>w</sup> so whoever of you<sup>b</sup> [was]: ill or on a travel, then a number<sup>w324</sup> of other days; and on whom<sup>r</sup> *youtteygo* ([they]<sup>z</sup>) أَيْتَامًا مَعْدُودَاتٍ فَمَنْ كَانَ  
مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ

<sup>317</sup> That is "saving" of life in the form of deterrence.

<sup>318</sup> See the *Lexicon* attached to this Translation for The Qur'aan's characterizations of "نَوَالِيبُ" = the *albab's* possessors.

<sup>319</sup> The word "تَتَّقُونَ" = "tattaqoon," based on the Arabic word "waga," linguistically meaning: took all the precautions to secure and protect (any thing) from any harm. Hence, "tattaqoon" means: you "reverentially guard against Allah's displeasure" by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for "taqwa," i.e. reverential guarding against Allah's displeasure. See the *Lexicon* attached to this Translation for both "tattaqoon" and "taqwa."

<sup>320</sup> The word "حَضَرَ" means currently existing i.e. being at hand or at immediate attendance based on an already presumed knowledge of such an existence in terms of time and place, such as a student who knows when and where to attend his class. In the case of "death" although no one knows "where" or "when" nevertheless, such potential existence could materialize any time and any where and "death" knows when and where to be present.

<sup>321</sup> The Arabic text says: "حَقًّا," not "حَقًّ," i.e. the word "حَقًّا" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See *إعراب القرآن، لمحمود صافي*.

<sup>322</sup> The word "خَافَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See *اللسان*.

<sup>323</sup> See the *Lexicon* attached to this Translation for both "tattaqoona" and "taqwa."

<sup>324</sup> That is equal to the number of days not fasted.



endure/with hardship fast) it<sup>x</sup> a ransom<sup>w</sup> tta'aamo<sup>x</sup> (wheat/edible/food-grains)<sup>x</sup> (to) a meskeenen (not having sufficient material possessions); so whoever [he] volunteered khayran (increased the ransom<sup>w</sup>) so it<sup>x</sup> (is) khayron (choicer/superior/worthier) for him; and en (if) you<sup>z</sup> fast (it<sup>x</sup> is) khayron for you<sup>b</sup> if you<sup>c</sup> were knowing.

مَنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

185. Month (of) Ramadhan<sup>x</sup> which<sup>x</sup> (is) in it<sup>x</sup> (had been) descended The Qur'aan, a hudan (divine-guidance)<sup>x</sup> for the mankind, and evidences-she<sup>ym</sup> of the huda (divine-guidance)<sup>x</sup> and the Criterion;<sup>325</sup> so whoever of you<sup>b</sup> witnessed (lived/coexisted) the month<sup>x</sup> so let fast it<sup>x</sup> [he]; and whoever [he] [was]: ill or on a travel, then a number<sup>w</sup> of other days; Allah wants by you<sup>b</sup> the ease and not wants [H] by you<sup>b</sup> the usra (hardship/difficulty); and to complete the eddata<sup>w</sup> (prescribed-period)<sup>w</sup> and to toka-bbero<sup>326</sup> (to say: Allaho Akbar) Allah over what [He] divinely-guided you<sup>b</sup> and la'alla (craving currently unavailable deed that/ perhaps) you<sup>b</sup> thank you<sup>z</sup>.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْتُمْ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

186. And if asked you<sup>g</sup> My eba'de (worshippers /submitters/slaves) a'nney<sup>327</sup> (about Me), so verily I am near; [I] answer the prayer's/invoker's prayer<sup>w</sup> /invocation<sup>w</sup> if [he] prayed-for/invoked [Me]; so let yestajeebo<sup>328</sup> (they<sup>z</sup> compliantly-answer) for Me and let believe they<sup>z</sup> by Me, la'alla (craving currently unavailable deed that/ perhaps) they yarshodoona<sup>329</sup> (they<sup>z</sup> maturely-discern/rationally guide to the right).

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

187. (Had been) legitimized for you<sup>b</sup> night (of) the fasting the rafatho<sup>330</sup> (sexual intercourse, talk about sex, intimacies leading to sex) to your<sup>n</sup> women; they<sup>y</sup> (are) lebason<sup>331</sup> (intimasy/spouse/chasteness) for you<sup>b</sup> and

أَحَلَّ لَكُمُ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ

<sup>325</sup> The word "Criterion" means a distinctive Law, i.e. the Law that separate right from wrong, such as that which was give to Mosa (Moses), peace [be] upon him, and The Qur'aan The Supreme, revealed to Mohammad (SAWS), both are the "Criteria."

<sup>326</sup> The word "tokabbero" = "تَكْبَرُوا" = to say: "الله أكبر" = Allaho Akbar = Allah antecedent s/ predates all and every thing, also Allah is bigger than all and everything. Such say is the highest degree of glorifying and deifying Allah, SWT. See القرطبي.

<sup>327</sup> See the Lexicon attached to this Translation regarding "عن."

<sup>328</sup> The word "يستجيب" is rooted in "استجاب," meaning: favorably/compliantly responded, not just responded. See الهادي.

<sup>329</sup> See the Lexicon attached to this Translation for the word الرشاد.

<sup>330</sup> The word "رفث" means: (1) sexual intercourse, talk about it, (2) vulgarity leading to it, (3) filth.

<sup>331</sup> The word "لباس" has myriads of linguistic as well as figurative meanings. Any and perhaps most if not all of them could apply in this locution: "they<sup>y</sup> are a lebason (intimasy, spouse, reposefulness, chasteness, gratification) for you<sup>n</sup> and you<sup>f</sup> (are) lebason for them." As lebason linguistically, means: (1) inner-clothing (i.e. the under-wear that comes in direct contact with a bare-skin, (2) dressing of the pudenda, (3) protective dress, vis-à-vis heat/cold; (4) wear, figuratively, means: (5) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. (6) Spouse, =



you<sup>f</sup> (are) *lebason* for them;<sup>y</sup> Allah knew surely you<sup>b</sup> were *takhtanona*<sup>332</sup> (committing perfidy to) your<sup>n</sup> selves;<sup>w</sup> so [He] relented on you<sup>b</sup> and [He] pardoned a'n (regarding)<sup>333</sup> you;<sup>b</sup> hence, now *ba'shero*<sup>334</sup> (let-you.<sup>z</sup> mutually touch their bare-skin, engage in sexual intimacy<sup>x</sup> or its<sup>x</sup> foreplay) them<sup>y</sup> and *ebtagho*<sup>335</sup> (let-earnestly quest you<sup>z</sup>) what Allah wrote for you;<sup>b</sup> and let-eat you<sup>z</sup> and let-drink you<sup>z</sup> until manifests for you<sup>b</sup> the white thread from the black thread of [the] dawn; afterwards let-conclude you<sup>z</sup> the fasting to the night, and let not *toba'shero* them<sup>y</sup> while you<sup>f</sup> (are) anchorites<sup>336</sup> in the mosques; *telka*<sup>w</sup> (*she-that-afar-it / those*)<sup>w</sup> (are) Allah's limits;<sup>w</sup> so let-not near it<sup>w</sup> you;<sup>z</sup> like *tha'leka* (*afar-that-it/that*)<sup>x</sup> Allah manifests His *Aya'te*<sup>w</sup> (messages) for the mankind *la'alla* (*craving currently unavailable deed that, perhaps*) they, *yattaqoona* (*they reverently guard not to displease Allah*).

فَخَتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْتَنَ بِشِرْوَهَنَ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَشِّرْوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٧﴾

188. And let-not you<sup>z</sup> eat<sup>\*</sup> your<sup>n</sup> possessions<sup>w</sup> among you<sup>b</sup> by the falsehood<sup>x</sup> and (*let-not*) *todlo* (*you<sup>z</sup> utter / articulate*) by it<sup>w</sup> to the rulers to you<sup>z</sup> eat *fa'reeqan* (*band/portion*) of the mankind's possessions by the sin, while you<sup>f</sup> know.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٨﴾

189. Ask you<sup>g</sup> they<sup>z</sup> a'n (regarding) the new-moons;<sup>w</sup> let-say [you<sup>s</sup>]: it<sup>w</sup> (*all are*) appointments for the mankind and the *Hajj* (*pilgrimage*); and not the *berro* (*that which is just and dutiful*) (*is*) by that *ta'ato* (*you<sup>z</sup> come-to/ self-bring*) the houses from its<sup>w</sup> backs; [and,] but the *berra*<sup>338</sup> (=berro) (*is*) who<sup>p</sup> [he] *ettaga*, (*he had*

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ﴿٢٩﴾

= (7) reposefulness, chasteness (8) usufruct, (9) gratification, (10) sweeping; (a) fear or (b) hunger/indigence, or (c) *taqwa* (personal reverential guarding against Allah's displeasure). See البصائر and اللسان.

<sup>332</sup> The word "*takhtanoona*," "*you commit perfidy*" for the Arabic "*يَخْتَانُونَ*" is meant to show that "*يَخْتَانُونَ*" is different than "*يَخُونُونَ*," as "*يَخُونُونَ*," is simple "cheating," but "*يَخْتَانُونَ*" is much stronger, as it means *cheating on some thing one is entrusted to guard*. I know of no English word for "*يَخْتَانُونَ*" *per se*.

<sup>333</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

<sup>334</sup> The word "*بَاشَرٌ*" = "*لَامَسَ مِنْ غَيْرِ حَاجِزٍ*" has many meanings, among them: (1) *mutually touched the bare-skin without any barrier*; and (2) "*بَاشَرٌ*" = "*لَامَسَ*" the man's bare body touched the bare body of the female; and (3) "*المباشرة*" = "*الملامسة*" is a figurative speech or metonymy for intimate sexual relation.

<sup>335</sup> The word "*إِبْتَغَى*" is based on the word "*طَلَبَ حَثِيثًا*" meaning: *earnestly-quested*.

<sup>336</sup> The word "anchorites" = "*عَاكِفُونَ*" in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study of Allah's commands.

\* Here "eat" means legitimize/make legitimate. *أَكَلَ مَالِ الْغَيْرِ* = *لِنَفْسِهِ اجْتَاذَهُ* = ate other's funds legitimized other's funds for own self.

<sup>338</sup> *Al-berra / Al-berro* are same, only the Arabic grammar makes the difference in the nunation.

reverentially guarded not to displease Allah); and *aa'to* (let-you<sup>z</sup> come to/self-bring) the houses from its<sup>w</sup> (front) doors; and *ettaqo* (let-you<sup>z</sup> reverentially guard not to displease) Allah, *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> prosper.

وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا  
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨١﴾

190. And let-mutually fight you<sup>z</sup> in Allah's path whom<sup>r</sup> they<sup>z</sup> mutually fight you;<sup>z</sup> and let-not transgress you;<sup>z</sup> verily, Allah likes not the transgressors.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

191. And let-kill them you<sup>z</sup> whence *tha'qeftomobum*<sup>339</sup> (grabbed them you<sup>c</sup>); and let-exit them you<sup>z</sup> from whence they<sup>z</sup> (*bad*) exited you;<sup>b</sup> and the *fitna'to*<sup>w340</sup> (unbelief/ sinful/ immoral/ unpraised deed/say)<sup>w</sup> (is) harder than the killing; and let-not you<sup>z</sup> mutually fight them at The Sacred<sup>x</sup> [The] Mosque<sup>x</sup> until they<sup>z</sup> mutually fight you<sup>b</sup> in it;<sup>x</sup> so *en (if)* they<sup>z</sup> mutually fought you<sup>b</sup> then you<sup>z</sup> kill them; like *tha'leka* (*afar-that-it*)<sup>x</sup> (is) the unbelievers' requital.

وَأَقْتُلُوهُمْ حَيْثُ يَقْتُلُوكُمْ وَآخِرُكُمْ  
مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ  
الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ  
الْحَرَامِ حَتَّى يُقَاتِلَوكُمْ فِيهِ فَإِنْ  
قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ  
الْكَافِرِينَ ﴿١٩١﴾

192. Then *en (if)* desisted they<sup>z</sup> so verily Allah (*is*) *Ghafooron* (iterative Forgiver), *Raheemon* (multitudinous mercy Giver).

فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٩٢﴾

193. And let-mutually fight them you<sup>z</sup> until/so-that not (*there*) be a *fitnaton*<sup>w</sup> (unbelief/engaging in sinful / immoral/ unpraised deed/say)<sup>w</sup> and the religion be for Allah; so *en (if)* desisted they<sup>z</sup> then no aggression except on the *dha'lemeena*<sup>341</sup> (*injustice-doers*).

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ  
وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْهَوْا فَلَا  
عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

194. The month [the] sacred by the month [the] sacred, and the (*divine*) proscriptions<sup>w342</sup> (*are*) *Qessasson* (*Lawful: retribution/retaliation for equality*); so whoever aggressed [*he*] on you<sup>b</sup> so let-aggress you<sup>z</sup> on him by like what aggressed [*he*] on you;<sup>b</sup> and *ettaqo* (let-you<sup>z</sup> reverentially guard not to displease) Allah; and let-know you<sup>z</sup> that Allah (*is*) with the *mut'taqeena* (*reverential guarders against Allah's displeasure*).

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ  
وَالْحُرُمَتُ قِصَاصٌ فَمَنْ أَعْتَدَى  
عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا  
أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ  
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

339 The word "تَقَفْتُمُوهُمْ" rooted in "تَقَف" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "أَدْرَكَهُ بَصَرُهُ لِحَدَّةٍ فِي النَّظَرِ" "ظَفَرُ بِهِ"، "صَادَفَ"، respectively. See البصائر and اللسان. I chose "grabbed" as it obviously includes "met" and "sighted" as you cannot grab without "sighting" and "meeting."

340 The word "fitnah" has several meanings, among them: (1) unbelief; (2) temptation; (3) misfortune; (4) discord; (5) sedition; (6) trial; (7) punishment; (8) civil strife; (9) seduction from the truth; (10) tumult. According to Ibn Abbas, the word "fitnah" means unbelief.

341 The word "ظالم" in "فَاعِلُ الظَّالِمِ" = "ظَالِمُونَ" = "the injustice-doer," as "الظالم" = "injustice."

342 The word "الحرمت" = "the divine proscriptions." See القرطبي و اللسان.

195. And let-expend you<sup>z</sup> in Allah's path; and let-not cast you<sup>z</sup> by your<sup>n</sup> hands<sup>w</sup> to the *tabloka'te*<sup>w343</sup> (*jeopardy/peril*);<sup>w</sup> and *abseno* (*let-[you<sup>f</sup>] render meritorious deeds*); truly Allah loves the benefactors. وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾
196. And let-conclude you<sup>z</sup> the *Hajja* (*greater*<sup>344</sup> *pilgrimage*) and the *Umrata*<sup>w345</sup> (*the lesser pilgrimage*)<sup>w</sup> for Allah; so *en* (*if*) (*had been*) constrained you<sup>c</sup> then whatever *istaysara* (*is easily-availed*) of the *bad'ye* (*sacrificial animals*);<sup>x</sup> and let-not shave you<sup>z</sup> your<sup>n</sup> heads until the offering<sup>x</sup> reaches<sup>346</sup> its<sup>x</sup> place (*of sacrifice*); then whoever of you<sup>b</sup> [was]: ill or by him an annoyance of his head, then a ransom<sup>w</sup> of a fasting<sup>x</sup> or a charity<sup>w</sup> or *nosoken*<sup>347</sup> (*worship-commands/especially concerning Hajj, i.e. pilgrimage to Mecca, e.g.: offering*);<sup>x</sup> then if felt-secured you<sup>c</sup> then whoever [*he*] delighted (*himself*) by the *Umrat'e*<sup>w</sup> to the *Hajja*<sup>x</sup> then whatever *istaysar* of the *bad'ye*; then whoever [*he*] found not then fasting<sup>x</sup> three days in the *Hajje*<sup>x</sup> and seven if/when returned you;<sup>c</sup> *telka*<sup>w</sup> (*she-that-afar-it<sup>w</sup>/those<sup>w</sup>*) (*are*) ten complete (*days*); *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) for whom<sup>p</sup> [*he*] was not his family vicinages (*of*) The Mosque<sup>x</sup> [The] Sacred<sup>x</sup> and *ettaqo* (*let you<sup>z</sup> reverently guard not to displease*) Allah, and let-know you<sup>z</sup> that Allah (*is*) hard (*in*) the punishment. وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَذَبْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَن تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَن لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَن لَّمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾
197. The *Hajjo*<sup>x</sup> (*pilgrimage*)<sup>x</sup> (*are*) *ash'buron*<sup>x348</sup> (*months*)<sup>x</sup> *ma'alo-ma'ton*<sup>w</sup> (*already: countables/known*)<sup>w</sup>; so whoever [*he*] fore-ordained in them<sup>y</sup> the *Hajja*, then neither *rafatha*<sup>349</sup> (*sexual intercourse/talk about intercourse/action leading to it*), nor *fosooqa*<sup>350</sup> (*rebellion*) الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

<sup>343</sup> The word "*the-tabloka'te*" = "التَهْلُكَةُ" is different than "الهَلَكَةُ". In English the closest for "التَهْلُكَةُ" I think is: jeopardy/peril, as it means: *any thing* that can be considered as "*causing or leading to perdition.*" However, many people tend to emphasize and almost stop at the apparent linguistic meaning of this great *Ayah*, in the sense of urging people not to cast their power = "إِذْ" to their own perdition. For example: jumping from unreasonable height, not praying, engaging in an ill-treatment of the parent, etc. Such understanding, although not far-fetched, in fact such *Ayah* falls mostly in the category of urging people to expend in the cause of Allah, "in the way of Allah." = "Jihad" = "الْجِهَاد". The whole expression: "and let not cast you<sup>z</sup> by your<sup>n</sup> hands<sup>w</sup> to the-tabloka'te (*any thing that causes or leads to perdition*)" means do not cause damage to your selves by your own power ("your<sup>n</sup> hands<sup>w</sup>") through abstaining from expending in the cause of Allah (i.e. the Jihad) or (withdrawing from a Jihad in progress). Such an abstention or a withdrawal really tantamounts to "the-tabloka'te," thus, it is self-damaging and leading to self-perdition.

<sup>344</sup> The greater Hajj means the full Hajj at a specified dates, times, and being in the right places doing all the prescribed rituals.

<sup>345</sup> The lesser Hajj or the Umrab means going to Makkah any time, visiting the Sacred Mosque, circumambulating around the Ka'abah, and making the Sa'ey (walking hurriedly) between the two mounts of As-Safa and Al-Marwa and performing the other prescribed rituals.

<sup>346</sup> Means slaughtered for the intended purpose of a sacrifice.

<sup>347</sup> The word *Nosoken* (*any worship relating to the pilgrimage, such as gift a person gives the needy or the poor intending by it Allah's name*) See الرَّاغِب.

<sup>348</sup> *ash'buron*=أَشْهُر=plural of paucity, versus *sho'booron*=شُهُور= plural of multiplicity, implying limited/ small number.

<sup>349</sup> See the Lexicon attached to this Translation for the full meaning of this word.

<sup>350</sup> See the Lexicon attached to this Translation for an elaboration on this important word, *fasooeen* = "الْفَاسِقُونَ".



*vis-à-vis Allah's command), nor a disputation in the Hajje (pilgrimage); and what you<sup>z</sup> do of khayren<sup>x</sup> (lawful: goodness/desirables) Allah knows it;<sup>x</sup> and let-cater you<sup>z</sup> (your selves); so verily khayra (choicer/superior /worthier) (of) the za'de (traveler's stock of provision) (is) the taqwa<sup>w</sup> (having sufficient za'de for the Hajj)<sup>w</sup> and ettago'ne<sup>351</sup> (let reverently guard you<sup>x</sup> against My displeasure), O possessors (of) the alba'be<sup>352</sup> (hearts-intellects).*

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ  
اللَّهُ وَتَزِدُّوا فَإِنَّ خَيْرَ  
الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَأُولِي  
الْأَلْبَابِ ﴿٧٧﴾

198. Not on you<sup>b</sup> a jonahon<sup>353</sup> (sin) that tabtagho<sup>354</sup> (you<sup>z</sup> earnestly-quest) munificence<sup>355</sup> from your<sup>n</sup> Lord; so if/when afadhtom<sup>356</sup> (you<sup>c</sup> group-rushed) from Arafa'te<sup>w</sup> then let-remember you<sup>z</sup> Allah at [The] Monument<sup>x</sup> The Sacred;<sup>x</sup> and let-remember Him you<sup>z</sup> just-as bada ([He] divinely-guided) you<sup>b</sup> while en (albeit) you<sup>c</sup> were before it<sup>x357</sup> surely of the strayers.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ  
تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ  
فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ  
فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ  
الْحَرَامِ وَاذْكُرُوهُ كَمَا  
هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ  
قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿٧٨﴾

199. Afterwards afeedho (let-group-rush you<sup>c</sup>) from whence afadha (group-rushed) the mankind; and istaghfero<sup>358</sup> (let-seeke you<sup>z</sup> forgiveness) (from) Allah; verily Allah (is) Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).

ثُمَّ أَفِيضُوا مِنْ حَيْثُ  
أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا  
اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٧٩﴾

200. Then if/when qadbaytom (finished you<sup>c</sup>) your<sup>n</sup> manasik (Hajj, i.e. pilgrimage/rituals) then let-remember you<sup>z</sup> Allah as your<sup>n</sup> remembrance (of) your<sup>n</sup> fathers or harder a remembrance; so of the mankind who<sup>p</sup> [he] says: (O), our Lord aa'tena (let-accord/give us [You<sup>s</sup>]) in the world<sup>w</sup> and not for him in the Hereafter<sup>w</sup> of a kbala'qen<sup>359</sup> (good: portion/lot).

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ  
فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ  
أَوْ أَشَدَّ ذِكْرًا فَمِنْ  
النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا  
فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ  
مِنْ خَلْقٍ ﴿٨٠﴾

<sup>351</sup> The letter “ن” in “فَاتَّقُونِ” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فَاتَّقُونِ” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي

<sup>352</sup> See the Lexicon attached to this Translation for The Qur'aan's characterizations of "ذوالالباب" = the albab's possessors.

<sup>353</sup> See the Lexicon attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح” = no sin.

<sup>354</sup> The word “إبتغى” = “طلب حثيثاً” meaning: earnestly-quested.

<sup>355</sup> By trading with one another for example.

<sup>356</sup> The word “أفيضوا” comes from “الإفاضة” which means a crowd of people rushing from one place to another.

<sup>357</sup> The pronoun “it<sup>x</sup>” here refers to the aright-guidance = “الهدى” or “The Qur'aan” the coming of Prophet Mohammad (SAWS), all of which are masculine; hence the reference is in the masculine form, it<sup>x</sup>.

<sup>358</sup> The word “استغفروا” = “اطلبوا الغفران” = “let-seeke forgiveness [you].” In English there is no seemly way to say: “استغفروا” per se. So I settled for saying: “let-seeke forgiveness [you].”

<sup>359</sup> The word “خلاق” has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See الهادي.



201. And of them who<sup>P</sup> [he] says: O, our Lord *aa'tena*<sup>w</sup> (*let-accord/give us [You<sup>s</sup>]*) in the world<sup>w</sup> *hasanatan*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> and in the Hereafter<sup>w</sup> *hasanatan*;<sup>w</sup> and let-[*You<sup>s</sup>]* preclude us (*from*) the Fire's<sup>w</sup> torment. وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آئِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾
202. Those, for them (*is*) a lot of what earned they;<sup>z</sup> and Allah (*is*) swift (*in*) the reckoning. أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾
203. And let-remember you<sup>z</sup> Allah in days<sup>x</sup> *ma'adoda'ten*<sup>w</sup> (*i.e. those that are: numbered/known*);<sup>w</sup> so whoever hastened [he] in two days then no sin (*is*) on him, and whoever delayed [he] then no sin (*is*) on him, for whom<sup>P</sup> *ettaqa*<sup>360</sup> (*he had reverentially guarded not to displease Allah*); and *ettaqa* (*let you<sup>z</sup> reverently guard not to displease*) Allah; and let-know you<sup>z</sup> verily you<sup>b</sup> (*are*) to Him (*to be*) thronged. \* وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾
204. And of the mankind who<sup>P</sup> marvels you<sup>g</sup> his say in the life<sup>w</sup> (*of*) the world<sup>w</sup> and [he] (*cites*) Allah (*to*) witness on what (*is*) in his heart, while he (*is*) *aladdo* (*fiercest/most-contentious of*) the *kbessa'me* (*disputants/adversaries*). وَمِنَ النَّاسِ مَن يُعْجِبُ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾
205. And when<sup>361</sup> *tawalla*<sup>362</sup> (*he: turned away/possessed leadership*), [he] endeavored<sup>363</sup> in the land<sup>w</sup>/Earth<sup>w</sup> to corrupt in it<sup>w</sup> and perishes [he] the *bartha*<sup>364</sup> (*tillage/lot/faith*) and the offspring;<sup>365</sup> and Allah likes not the corruption. وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾
206. And if<sup>366</sup> (*had been*) said for him: *ettaqey* (*let-reverently-guard [you<sup>s</sup>] not to displease*) Allah, took-she<sup>y</sup> him the prestige<sup>w367</sup> by the sin; so his sufficiency<sup>368</sup> (*is*) Hell<sup>w</sup> and surely wretched the *meba'do* (*bed/resting-place/cradle/fixed expanse*). وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾

<sup>360</sup> That is during and after the *Hajj*, the person must continue to do the *prescribed* and *avoid the proscribed* duties.

<sup>361</sup> The particle “إِذَا” is a *future adverbial conditional* article hence it is “if” not “when,” which = “إِذَا”.

<sup>362</sup> The word “*tawalla*” has several meanings, among them: (1) Took charge of the leadership; (2) supported or backed one party or the other; (3) was partial to; (4) left one group to another; (5) retreated; (6) stuck to some thing.

<sup>363</sup> See the *Lexicon* attached to this *Translation* regarding this “سَعَى,” denoting *agility and vigor of gait*.

<sup>364</sup> The Arabic word “*barth*” has many meanings: (1) tillage, the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.

<sup>365</sup> The Arabic word “*nasl*” means: (1) the *son or daughter*; (2) the offspring; (3) *birth or place of birth*. However, the Arabic *proverbial* phrase: “the *barth* and the *nasl*” is an Arabic tongue expression = a *metonymy* (figure of speech) for *women and children*. Thus in the above *Ayah*, and Allah knows best, the retreaters hasten to destroys the women and the children.

<sup>366</sup> See the *Lexicon* attached to this *Translation* regarding “when” versus “if.”

<sup>367</sup> The word “الْعِزَّةُ” = “prestige,” in the sense of lordliness as: *possessing power and authority over others*.

<sup>368</sup> The word “حَسْبُهُ” = “مُحْسِبٌ لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالْجَمْعِ لِأَنَّهُ مُصَدَّرٌ” Thus, “حَسْبُهُ” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See التاج.

207. And of the mankind who<sup>p</sup> [he] sells<sup>369</sup> himself<sup>w</sup> *ebtegha'a* (in an earnest-quest of) Allah's delight<sup>w</sup> and Allah (is) Ra'oofon<sup>370</sup> (iteratively Forbearer/Clement) by the *eba'de* (worshippers/submitters/slaves). وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٧﴾
208. O, you who<sup>r</sup> believed they<sup>z</sup> let-enter you<sup>z</sup> in the *sel'me* (peace/Islam) *ka'fatan*<sup>371</sup> (altogether<sup>w</sup>); and let-not *tatta'be'o*<sup>372</sup> (closely-follow you<sup>r</sup>) steps<sup>w</sup> of the Satan; verily he (is) for you<sup>b</sup> a foe<sup>373</sup> manifest. يَأْتِيهَا الَّذِينَ ءَامَنُوا اَدْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٨﴾
209. Then *en* (if) slipped you<sup>c</sup> from after what came-she<sup>y</sup> (to) you<sup>b</sup> the evidences-she<sup>y</sup> then let-know you<sup>z</sup> that Allah (is) Mighty, Hakeemon<sup>374</sup> (infinite *bekmah*<sup>375</sup> Possessor). فَإِن زَلَلْتُم مِّن بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٩﴾
210. Do they<sup>z</sup> wait<sup>376</sup> except that *ya'ateya* (comes to/betides) them Allah in shadows of [the] clouds, and the angels, and the matter (had been) judged/finished; and to Allah (are to be) returned the matters. هَلْ يَنْظُرُونَ إِلَّا أَن يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَفُصِي الْأُمُورُ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٣٠﴾
211. Let-ask [you<sup>r</sup>] Israel's sons how-many<sup>377</sup> *aa'tayna* (We accorded/gave) them of an *Aya'ten*<sup>w</sup> (message/sign/proof) evident<sup>w</sup> and whoever [he] substitutes<sup>378</sup> Allah's boon<sup>w</sup> from after came-she<sup>y</sup> (to) him, verily Allah (is) hard/severe (in) the punishment. سَلَ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَهُم مِّنْ ءَايَةٍ بَيِّنَةٍ وَمَن يُبَدِّل نِعْمَةَ اللَّهِ مِن بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣١﴾
212. (Had been) adorned for whom<sup>r</sup> unbelieved they<sup>z</sup> the life<sup>w</sup> (of) the world; and they<sup>z</sup> scoff of whom<sup>r</sup> they<sup>z</sup> believed; and who<sup>r</sup> *ettaqaw* (they had reverentially guarded not to displease Allah) (are) above them The زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْرَحُونَ مِّنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ

<sup>369</sup> The Arabic words: (a) “إشترى” and (b) “شرى” (c) “يشترى,” rooted in “اشترى,” as in this *Ayah*, occur time and again in *The Qur'aan*. Many people confuse their meanings. As a rule, mostly and generally: (a) “إشترى” means *purchased* and (b) “شرى” means *sold*; although on some rather rare occasions the reverse may be true. It is the context, which will govern the exact meaning. In this *Ayah* the rule holds well.

<sup>370</sup> The word “رؤوف” of “الرافة” which is more *intensive* than “الرحمة” as “الرحمة” = “mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الرافة” is a *protective-mercy=clemency*. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See التاج.

<sup>371</sup> The word “كافة” in this case means “الجميع و الإحاطة” = altogether, including, all members of the class or group under consideration. See التاج لكلمة كافة. “كافة” also= is the *intensive* form of كاف=جامع see اللسان.

<sup>372</sup> See footnote 289 above regarding “closely follow.”

<sup>373</sup> The word “عو” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “multitudinous foe,” see اللسان والهادي.

<sup>374</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>375</sup> See the *Lexicon* attached to this Translation for “bekma.”

<sup>376</sup> The word “ينظرون” means “ينتظرون,” see اللسان والقرطبي.

<sup>377</sup> The word “كم” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

<sup>378</sup> That is *alters* Allah's messages, as such messages are boons, of prescriptions and proscriptions.

*Qeyamatey's<sup>w</sup> (Judgment's) Day; and Allah yarꝯogo (provides / allots) whom<sup>p</sup> [He] wills by other than a count.*

يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٣﴾

213. The mankind [were] *Ummatan<sup>w</sup> (a community)<sup>w</sup>* one-she;<sup>y</sup> then Allah missioned<sup>379</sup> the prophets,<sup>x</sup> *mubashshereena<sup>380</sup> (iterative tellers of pleasant tidings)* and warners;<sup>x</sup> and [He] descended with them the book<sup>x</sup> by the right<sup>x</sup> for ruling among the mankind in what they<sup>z</sup> differed in him/it,<sup>x381</sup> and not differed in him/it<sup>x</sup> except whom<sup>r</sup> *oto (they<sup>z</sup> had been accorded/allotted) it<sup>x</sup> of after what came-she<sup>y</sup> (to) them the evidences<sup>w</sup> baghyan (envy/selfish: excessiveness/transgression) among them; so hada (divinely-guided) Allah whom<sup>r</sup> they<sup>z</sup> believed for what they<sup>z</sup> differed in it<sup>x</sup> of the right<sup>x</sup> by His leave; and Allah yahdey (divinely-guides) whom<sup>p</sup> [He] wills to a Sseratten (road/way) straight.*

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۖ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا ۚ بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٣﴾

214. Or reckoned you<sup>c</sup> that enter you<sup>z</sup> the Paradise<sup>w</sup> while *lamma<sup>382</sup> (not yet) ya'atee (comes to/betides) you<sup>b</sup>* a parable<sup>x</sup>/example<sup>x</sup> (of) whom<sup>r</sup> they<sup>z</sup> ceded of before you;<sup>b</sup> touched-she<sup>y</sup>/betided-she<sup>y</sup> them the *ba'asa'e<sup>w</sup> (penury-tension)<sup>w</sup>* and the *dharra'e<sup>w</sup> (distress due to adversity)* and they<sup>z</sup> (had been) quaked, until the messenger says and who<sup>r</sup> they<sup>z</sup> believed with him: when (is) Allah's succor; indeed, surely Allah's succor (is) near.

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢٤﴾

215. Ask you<sup>g</sup> they<sup>z</sup> what (should) they<sup>z</sup> expend; let-say [you<sup>s</sup>]: what expended you<sup>c</sup> of *kbayren (lawful: possession/desirable)*, then for both the begetters (parents) and the nearest (of) kin and the orphans and the *masakeena<sup>383</sup> (not having sufficient material possessions)* and son (of) the path<sup>x</sup> (the wayfarer<sup>x</sup>); and what you<sup>z</sup> do of *kbayren<sup>x</sup> (goodness/worthiness/desirables)* so verily Allah by it<sup>x</sup> (is) Omniscient.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِللَّذِينَ وَاللَّذِينَ الْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٥﴾

216. (Had been) written<sup>384</sup> on you<sup>b</sup> the fighting<sup>x</sup> while it<sup>x</sup> (is) a dislike<sup>385</sup> for you;<sup>b</sup> and *asa (craving a deed*

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ

<sup>379</sup> The word “بعث” carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

<sup>380</sup> See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubasherona*=بَشِّرَ مُبَشِّرًا.

<sup>381</sup> The pronoun “هـ” in “فيه” refers to “the book,<sup>x</sup> i.e. The Qur’aan,<sup>x</sup>” or the Prophet (SAWS) or Isa (Jesus), peace be on him. See *الذر المصون، د احمد الحلبي*.

<sup>382</sup> The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: “but.” See *القرطبي مغني اللبيب* and *القرطبي*.

<sup>383</sup> For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this Translation for the distinction. The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people.”

<sup>384</sup> The word “written,” constructed in the passive past participle of write, means (among other things) ordained, prescribed, decreed.

<sup>385</sup> See the *Lexicon* attached to this Translation for the distinction between “كره” *dhammah* on the “ك,” as in this *Ayah*, and “كرها,” *fat’ha* on the “ك,” as in (S3:83), and “اكرهه,” as in (S2:256).



beyond one's means/ may) that you<sup>z</sup> dislike a thing<sup>x</sup> while it<sup>x</sup> (is) *khayron* (choicer/superior/worthier) for you;<sup>b</sup> and *asa* that you<sup>z</sup> like a thing<sup>x</sup> while it<sup>x</sup> (is) an evil for you;<sup>b</sup> and Allah knows while you<sup>f</sup> not know.

لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٧﴾

217. Ask you<sup>g</sup> they<sup>z</sup> a'n<sup>386</sup> (regarding) The Month<sup>x</sup> The Sacred<sup>x</sup> (is) fighting in it;<sup>x</sup> let-say [you<sup>s</sup>]: fighting in it<sup>x</sup> (is) big;<sup>387</sup> and a repelling a'n (off) Allah's path and an unbelief by Him<sup>388</sup> and The Mosque<sup>x</sup> The Sacred<sup>x</sup> and exiting (banishing) its<sup>x</sup> folk from it<sup>x</sup> (are) bigger *enda* (by Rule of) Allah; and the *fetnato*<sup>w389</sup> (unbelief/engaging in sinful/immoral/unpraised deed/say)<sup>w</sup> (is) bigger than the killing; and not cease they<sup>z</sup> mutually fighting you<sup>b</sup> until *yarrodokom*<sup>390</sup> (they<sup>z</sup> forthwith-return you<sup>b</sup>) a'n<sup>391</sup> your<sup>n</sup> religion, *en* (if) could they;<sup>z</sup> and whoever [he] renegades/reneges of you<sup>b</sup> a'n<sup>392</sup> his religion then dies [he] while he (is) a unbeliever, then those miscarried<sup>w</sup> (are) their works<sup>w</sup> in the world<sup>w</sup> and the Hereafter;<sup>w</sup> and those (are) The Fire's<sup>w</sup> companions; they (are) in it<sup>w</sup> immortals.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكَفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَرَالُونَ يَفْعَلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ أَسْتَطَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِمَتَّ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٨﴾

218. Verily, who<sup>r</sup> believed they<sup>z</sup> and who<sup>r</sup> emigrated they<sup>z</sup> and *jahado*<sup>393</sup> (they earnestly exerted their utmost mental, physical and possessional efforts fighting in Allah's cause) in Allah's path, those *yarjona*<sup>394</sup> (they<sup>z</sup> hope for) Allah's mercy<sup>w</sup> and Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative-mercy Giver).

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٢١٩﴾

219. Ask you<sup>g</sup> they<sup>z</sup> about<sup>395</sup> the *khamre*<sup>396</sup> (alcoholic drink) and the *mysere*<sup>397</sup> (game of chance); let-say [you<sup>s</sup>]:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

<sup>386</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*.

<sup>387</sup> The word "big" here means, among other things, *deemed abominable, as it should not happen*, because it is a "sacred month." But what is "bigger," in the same sense, than that is what the rest of this *Ayah* state.

<sup>388</sup> The pronoun "هـ" in "به" refers to Allah, as Allah is the closest to it. However, some say it refers to the "السبيل," which I believe is a little if not far removed. See *الذر المصون، لـ احمد الحلبي*.

<sup>389</sup> In this sense, And Allah knows best, it also means: tumult or brawl.

<sup>390</sup> The word "يَرُدُّوكُمْ" is rooted in "رَدَّ" meaning *forthwith returned*; example the greeting must be "forthwith returned," as in: "And when (had been) greeted you<sup>z</sup> by a greeting," then let-greet you<sup>z</sup> by better than it<sup>w</sup> or *ruddo* (forthwith-return it<sup>w</sup>) you<sup>z</sup>. (S4: 86).

<sup>391</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*.

<sup>392</sup> Ibid.

<sup>393</sup> The word "Jahado," they earnestly mutually exerted utmost mental, physical and possessional efforts fighting in Allah's cause. However, the word is the root for "Jihad," very serious and most vital among the terms and vocabulary in Islam. See the *Lexicon* attached to this Translation for a good coverage of the word, its meanings and implications.

<sup>394</sup> That fearing His punishment but more that that earnestly questing His forgiveness and mercy.

<sup>395</sup> See the *Lexicon* attached to this Translation regarding *عن*.

<sup>396</sup> The word "khamr" means *any drink that makes the drinker a drunken one*.

<sup>397</sup> The word "mysere" means *any chance-game practiced in any way shape or form*.



in them both (are) a big<sup>398</sup> sin and benefits<sup>w</sup> for the mankind; and sin (of) them both (is) bigger than benefit (of) them both; and ask you<sup>g</sup> they<sup>z</sup> what (should) they<sup>z</sup> expend; let-say [you<sup>s</sup>]: the surplus; like *tha'leka* (afar-that-it/that)<sup>x</sup> Allah manifests for you<sup>b</sup> the *Aya'te*<sup>w</sup> (messages) *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> rethink you.<sup>z</sup>

قُلْ فِيهِمَا إِنَّكُمْ كَبِيرٌ وَمَنْفَعٌ  
لِلنَّاسِ وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا  
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ  
الْعَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٩٨﴾

220. In the world<sup>w</sup> and in the Hereafter<sup>w</sup> and ask you<sup>g</sup> they<sup>z</sup> a'n (regarding)<sup>399</sup> the orphans; let-say [you<sup>s</sup>]: reform for them (is) a *kbayron* (betterment/goodness); and en (if) you<sup>z</sup> mingle (with) them, then (they are) your<sup>n</sup> brothers; and Allah knows the corrupter from the reformer; and if Allah willed, surely [He] (could have) a'anata<sup>400</sup> (tribulated) you;<sup>b</sup> verily, Allah (is) Mighty, Hakeemon<sup>401</sup> (infinite bekma)<sup>402</sup> Possessor).

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ  
الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ  
تَخَاطَبْتُمُوهُمْ فَلَا وَفَاءَ بَيْنَهُمْ  
وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ سَاءَ  
أَلْفُ مَا لَعَنَّاكُمْ إِنْ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩٩﴾

221. And let-not marry you<sup>z</sup> the *mushreka'te* (she-they who partner deities with Allah/she-polytheists) until they<sup>y</sup> believe; and surely a slave-maid she-believer (is) *kbayron* (choicer/superior/worthier) than a *mushreka'ten* (she who partner deities with Allah/she-polytheists), albeit charmed-she<sup>y</sup> you;<sup>b</sup> and let-not you<sup>z</sup> wed<sup>403</sup> (your<sup>n</sup> women to) the *mushrekeena* (he-they who partner deities with Allah/he-polytheists) until they<sup>z</sup> believe; and surely an *abdon*<sup>404</sup> (a slave) believer (is) *kbayron* than a *mushreken* (he-who partner deities with Allah/he-polytheists), albeit [he] charmed you;<sup>b</sup> those they<sup>z</sup> invite to The Fire;<sup>w</sup> and Allah invites to the Paradise<sup>w</sup> and the forgiveness<sup>w</sup> by His permission, and [He] manifests His *Aya'te*<sup>w</sup> (messages/signs /proofs) for the mankind, *la'alla* (craving currently unavailable deed that, perhaps) they bethink they.<sup>z</sup>

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّى  
يُؤْمِنَ ۖ وَلَآمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ  
مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا  
تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا  
وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ  
أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ  
وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ  
بِإِذْنِهِ ۚ وَيُبَيِّنُ ءَايَاتِهِ لِلنَّاسِ  
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٠٠﴾

222. And ask you<sup>g</sup> they<sup>z</sup> a'n (regarding) the menstruation;<sup>x</sup> let-say [you<sup>s</sup>]: it<sup>x</sup> (is) an annoyance; so let-separate-/seclude you<sup>z</sup> (your<sup>n</sup> selves from) the women [in] (i.e. during) the menstruation<sup>x</sup> and let-not you<sup>z</sup> approach them<sup>y</sup> until *yattherna* (they<sup>y</sup> perform ghusol, prescribed

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ  
هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي  
الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى

<sup>398</sup> That is considerable.

<sup>399</sup> See the Lexicon attached to this Translation regarding *عن*.

<sup>400</sup> That is would have caused to fall on you<sup>f</sup> hardship which is most difficult for you<sup>f</sup> to handle i.e. your<sup>n</sup> tribulation.

<sup>401</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>402</sup> See the Lexicon attached to this Translation for "bekma."

<sup>403</sup> The word "تَنْكِحُوا" means let-you<sup>z</sup> wed them by lineage (paternal) or kinship (maternal) relationship. In other words, allow them to marry your women. So here Allah's command is that we should not allow that with respect to the polytheists.

<sup>404</sup> The word "abdon" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

bathing); then, if *tattabharna* (they<sup>y</sup> performed the *ghusol*) then *aa'to* (let-you:<sup>z</sup> come onto/have intercourse with) them<sup>y</sup> from whence Allah commanded you;<sup>b</sup> verily Allah loves the *tawwabeena* (iterative repentants) and [He] loves the *mutattahereena* (performers of *wodho'a*, prescribed cleansing or *ghusol*, prescribed bathing).

يَطْهَرُونَ فَإِذَا تَطَهَّرَ فَأَتُوهُمْ  
مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ  
التَّوَّابِينَ وَيُحِبُّ الْمُطَهِّرِينَ ﴿٢٢٢﴾

223. Your<sup>n</sup> women (wives) (are) *harthon* (tillage) for you;<sup>b</sup> so *aa'to* (let-you:<sup>z</sup> come onto/have intercourse with) your<sup>n</sup> *harhta*<sup>405</sup> wherefrom<sup>406</sup> willed you;<sup>c</sup> and let-proffer<sup>407</sup> you<sup>z</sup> for your<sup>n</sup> selves;<sup>w</sup> and *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah and let-know you<sup>z</sup> that you<sup>b</sup> *molagoho* (you<sup>f</sup> are meeters with Him); and *bashsher*<sup>408</sup> (let-tell you<sup>s</sup> pleasant tidings) the believers.

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ  
أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ  
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ  
مُلَقَّوْنَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

224. And let-not make you<sup>z</sup> Allah an obstacle<sup>w409</sup> for your<sup>n</sup> *ayma'ne* (oaths); that: *tabarro* (you<sup>z</sup> be dutiful)<sup>410</sup> and *tattaqo* (you<sup>z</sup> reverentially guard not to displease Allah) and reconcile you<sup>z</sup> among the mankind, and Allah (is) *Sameeon*<sup>411</sup> (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً  
لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا  
وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ  
سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

225. Not you<sup>aakbethokum<sup>412</sup> (retributively-punishes you<sup>b</sup>) Allah by the frivolity in your<sup>n</sup> *ayma'ne* (oaths); [and,] but [He] *you'aakbethokum* by what earned-she<sup>y</sup> your<sup>n</sup> hearts;<sup>x</sup> and Allah (is) *Ghafooron* (iterative Forgiver), Forbearer.</sup>

لَا يُوَاحِدُكُمْ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ  
وَلَكِنْ يُوَاحِدُكُمْ بِمَا كَسَبَتْ  
قُلُوبُكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

<sup>405</sup> For elegance, and eloquence, loftiness and terseness of speech, the Arabic language is famous for its figures of speech, metonymy and other speech adornments. This is one example: "Your women (i.e. wives are) tillage for you<sup>z</sup>." Clearly "tillage" (=wife) means land that has been tilled, cultivated and readied for production. Thus, when you want to come into an intimate relation with your "tillage" so come to them however, whenever, whence you will as long as it is in the place for "producing" (i.e. reproducing) with proper/applicable strength and manners.

<sup>406</sup> The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>407</sup> The word "قَدِّمُوا" translated as "proffer you<sup>z</sup>," means (and Allah knows best) first try to begin by the name of Allah and prepare them for any eventual intimate desire (sexual relation) you plan. In the Hadeeth it is narrated that The Prophet (SAWS) said some thing to the effect: let not fall any of you on his wife like the way the beast does, but let there between you a "messenger." He was asked: O, Messenger of Allah, what is the "messenger"? He said: a kiss and talk. (أخبار علوم الدين جزء ٢ ص ٥٠). However, this Hadeeth is disaffirmed=حديث منكرو, because of its Sanad (chain of narration) but its Mattin (text) is accurate. Better yet, in *زاد المعاد* for Imam Ibn al-Qayyem it is stated that The Prophet (SAWS) disallowed sexual intercourse with the wife unless it is preceded by foreplay, such as kissing and kissing of "the tongue" and soft talks and the like.

<sup>408</sup> See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubasberon*=يُبَشِّرُ/يُبَشِّرَانِ/يُبَشِّرُونَ.

<sup>409</sup> The Arabic word in the text is: "عُرْضَهُ," obstacle, obstruction, barrier, block, hindrance, target, subject to, open to, or impediment. Thus, with respect to personal oaths, this great Ayah says, and Allah knows best: do not make your oaths a pretext for not doing that which is better thing or act. For example: if you were to make an oath not to visit or not be generous to your immediate relative, or for that matter any Muslim brother, and subsequently you happened to be in a position, to have to visit or be helpful and generous to that relative (or Muslim brother), in such occasion you should break your oath, do the better duty, and subsequently expiate for breaking your oath by the *Share'yah* prescribed means.

<sup>410</sup> See the Lexicon attached to this Translation for this vital word "al-berr" = noun for this verb "tabarro."

<sup>411</sup> See an elaboration of the word "Sameeon" in the Lexicon attached to this Translation.

<sup>412</sup> The word "يُوَاحِدُ" in "يُوَاحِدُكُمْ" means retributively-punishes, certainly not "blames," as what some might presume. See اللسان. In the Ayah: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it<sup>w</sup> (the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أَخَذَ" is retributively-punished.

226. For whom<sup>r</sup> *yo'aloona* (they:<sup>r</sup> *vow-abstention* regarding permissible and lovable acts, e.g.: wife's sexual relation) of their women an awaiting four *ash'buren*<sup>x413</sup> (months);<sup>x</sup> then *en (if) fa'o*<sup>414</sup> (they returned-to-the-better) then verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ  
أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ  
عَفُورٌ رَّحِيمٌ ﴿٢٦﴾

227. And *en (if)* resolved they<sup>z</sup> (for) the divorce, then verily Allah (is) *Sa'meeon* (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ  
عَلِيمٌ ﴿٢٧﴾

228. And the divorcees await<sup>y</sup> by their<sup>y</sup> selves three *guroen*<sup>415</sup> (menstrual-periods); and not legitimizes [The Right] for them<sup>y</sup> to conceal they<sup>y</sup> what Allah (had) created in their<sup>y</sup> wombs, *en (if)* they<sup>y</sup> were<sup>y</sup> believing<sup>y</sup> by Allah and The Day The Last; and their<sup>y</sup> *bo'aolto* (lords/owners/husbands) (are) righter<sup>416</sup> by *raddey* (forthwith-returning)<sup>417</sup> them<sup>y</sup> (back) in *tha'leka* (afar-that-it/that)<sup>x</sup> *en (if)* wanted they<sup>z</sup> a reconciliation; and for them<sup>y418</sup> similar (as that) which<sup>x</sup> (is) on<sup>419</sup> them<sup>y420</sup> by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim); and for the men above them<sup>y</sup> a rank;<sup>w</sup> and Allah (is) Mighty *Hakeemon*<sup>421</sup> (infinite *hekma*)<sup>422</sup> Possessor).

وَالطَّلَاقُ ثَلَاثَةٌ يَرِبُصَتُ بَأَنْفُسِهِنَّ  
ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ  
يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ  
إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَبِعُولِهِنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ  
أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي  
عَلَيْهِنَّ بِالْعُرْفِ وَلِلرِّجَالِ عَلَيْهِنَّ  
دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٨﴾

229. The divorce (is) twice;<sup>w</sup> so either a retainment<sup>x</sup> by a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim) or a release by *ehsanen* (meritorious deed/say); and (The Right) not legitimizes for you<sup>b</sup> to take you<sup>z</sup> of what *aa'taytomo* (you<sup>c</sup> accorded) them<sup>y</sup> a thing except that (if) both fear/know<sup>423</sup> that not *youqeyma* (both uphold/sustain) Allah's limits;<sup>x</sup> then *en* (albeit) feared/knew you<sup>c</sup> that not *youqeyma* Allah's limits<sup>x</sup> then no *jonaha*<sup>424</sup> (sin) (is) on them both in

أُطْلِقَ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ  
تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ  
تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ  
يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا  
يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا  
أَفْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْدُوهَا

<sup>413</sup> *ash'buren*=أشهر=plural of paucity, versus *sho'booron*=شهور= plural of multiplicity, implying limited/ small number.

<sup>414</sup> The word “فأوا” means changed their minds and returned to the better. See الراغب.

<sup>415</sup> The word “guroen” is the plural for “gur'on” which means: (1) the duration of the menstrual period, i.e. from the beginning to the end; or (2) the clearing and the cleansing after the period, i.e. when it is all done with. Hence, the word is a paradoxical one, i.e. has a meaning and its opposite.

<sup>416</sup> The word: “righter” is a comparative adjective of “right,” see Merriam Webster's Dictionary. And “أحق” = “righter” as an adjective comparative.

<sup>417</sup> The word “ردهن” is rooted in “رد” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (had) been greeted you<sup>c</sup> by a greeting,<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it<sup>w</sup>” (S 4: 86).

<sup>418</sup> That is for them of “rights.”

<sup>419</sup> That is exactly like what is expected from them.

<sup>420</sup> That is of duties.

<sup>421</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>422</sup> See the Lexicon attached to this Translation for “bekma.”

<sup>423</sup> Linguistically the word “خاف” in خافا carries dual meanings: (1) fear and (2) know. Both meanings could apply.

<sup>424</sup> See the Lexicon attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح” = no sin.



what ransomed<sup>w</sup> by it<sup>x</sup>; 425 *telka<sup>w</sup> (she-that-afar-it<sup>w</sup>/those<sup>w</sup>)* (are) Allah's limits;<sup>x</sup> so let-not overstep it<sup>w</sup> you;<sup>z</sup> and whoever [he] over-steps Allah's limits then those (are) the *dha'lemoona*<sup>426</sup> (*injustice-doers*).

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ  
الظَّالِمُونَ ﴿٢٣١﴾

230. Then *en* (*albeit*) [he] divorced her, then not [she] legitimates for him from after until she weds a husband other than him; afterwards, *en* (*if*) [he] divorced her, then no *jonaba* (*sin*) on them both that both revert, *en* (*if*) if both presumed that will *youqema* (*both uphold/sustain*) Allah's limits; and *Telka<sup>w</sup> (she-that-afar-it<sup>w</sup>/those<sup>w</sup>)* (are) Allah's limits; [He] manifests it<sup>w</sup> for a knowing people.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى  
تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ  
عَلَيْهِمَا أَنْ يَرْجِعَا إِنْ طَنَّا أَنْ يُقِيمَا  
حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا  
لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

231. And if you<sup>c</sup> divorced the women, then reached they<sup>y</sup> their<sup>y</sup> *ajala*<sup>427</sup> (*term-limit*) then either let-you<sup>z</sup> retain them<sup>y</sup> by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or let-you<sup>z</sup> release them<sup>y</sup> by a *ma'roofen*; and let-not you<sup>z</sup> withhold them<sup>y</sup> *dherarn* (*injuriously endeavoring to aggress you;<sup>z</sup>* and whoever [he] does *tha'leka* (*afar-that-it/that*)<sup>x</sup> then *qad* (*already and confirmatively*) *dhalama*<sup>428</sup> ([he] wronged to) his self;<sup>w</sup> and let-not *tatakbetho*<sup>429</sup> (*you<sup>z</sup> take and make*) Allah's *Aya'te<sup>w</sup>* (*messages*) jestingly; and let-remember you<sup>z</sup> Allah's boon<sup>w430</sup> on you<sup>b</sup> and what [He] (*had*) descended on you<sup>b</sup> of The Book<sup>x</sup> and the *hekma'tey<sup>w431</sup>* (*wisdom*)<sup>w</sup> exhorting<sup>432</sup> you<sup>b</sup> [He] by it;<sup>x</sup> and *ettaqo* (*let reverentially guard not you<sup>z</sup> to displease*) Allah and let-know you<sup>z</sup> that Allah by everything (*is*) Omniscient.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعَنَ أَجَلَهُنَّ  
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ  
بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضَرَارًا  
لِعَعْدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ  
نَفْسَهُ وَلَا تَنْخِذُوا أَيْدِيَكُمْ هُزُوءًا  
وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أُنْزِلَ  
عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةَ  
يَعِظُكُمْ بِهِ وَأَتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ  
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

232. And when you<sup>c</sup> divorced the women and they<sup>y</sup> reached their<sup>y</sup> *ajala*<sup>433</sup> (*term-limit*) then let-not you<sup>z</sup> immure them<sup>y</sup> that they<sup>y</sup> wed their<sup>y</sup> (*new*) husbands; if mutually delighted they<sup>z</sup> between them by the *ma'roofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); *tha'leka* (*that-afar-it/that*) (*being*) exhorting<sup>434</sup> by it<sup>x</sup> whom<sup>p</sup> [he] [was] of you<sup>b</sup> believing by Allah and The Day The Last, *tha'lekum* (*collective-afar-that*) (*is*) *aḥka* (*more cleansing-and-befitting*) for you<sup>b</sup> and *att'haro* (*more purging*); and Allah knows while you<sup>f</sup> know not.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعَنَ أَجَلَهُنَّ فَلَا  
تَضْلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا  
تَرَضَوْا بَيْنَهُنَّ بِالْمَعْرُوفِ ذَلِكَ يُوعِظُ  
بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ذَلِكَمْ أَنْزَلْنَاهُ لَكُمْ وَأَطِيعُوا اللَّهَ وَاللَّهُ  
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

425 That is of a *thing<sup>x</sup>* in other word whatever a thing,<sup>x</sup> they both agree to it<sup>x</sup> as her ransom.

426 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

427 The word "الأجل" means term-limit, see اللسان.

428 See the *Lexicon* attached to this Translation for "ظالم" = "injustice-doer" and "أظلم" = "wronger."

429 The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الأتخاذ," as stated in لسان العرب; therefore "اتخذ" is always taking and assumind some thing of what was taken. Thus, it is not just the mere taking.

430 See the *Lexicon* attached to this Translation for "نعمة" (*"boon"*).

431 See the *Lexicon* attached to this Translation for "حكمة."

432 The word "يوعظ" rooted in "وعظ" = "exhort" or "admonished," and "موعظة," could mean: exhortation or admonition.

433 See footnote 425 above regarding "الأجل."

434 See footnote 430 above regarding "وعظ".

233. And the begetters-she<sup>ym435</sup> breastfeed they<sup>y</sup> their<sup>y</sup> children two complete *haws* (years by days), for whom-ever [he/she] wants to conclude the breastfeeding<sup>w</sup> (term);<sup>w</sup> and (it<sup>x</sup> is) on the (bad been) birthed for<sup>436</sup> him their<sup>y</sup> *reẓ'qo<sup>x</sup>* (victuals for sustenance/provision)<sup>x</sup> and their<sup>y</sup> clothing by the *ma'aroofe* (popularly acceptable and not Sharey'ah disapproved maxim); not (to be) charged a self<sup>w</sup> except its<sup>w</sup> capacity; let-not *toḏharra<sup>437</sup>* (mutual harm): (of/to) a she-begetter by her child, and nor (of/to) a (bad been) birthed for him by his child; and on the heir similar (to) *tha'leka* (afar-that-it/that);<sup>x</sup> then *en* (if) both wanted *fessalan* (weaning/ breast-feeding-disengagement) *a'u<sup>438</sup>* (by) consent of them both and a counsel, then no *sin<sup>439</sup>* (is) on them both; and *en* (if) wanted you<sup>c</sup> to seek nursing your<sup>n</sup> children, then no *jonaha* (sin) (is) on you<sup>b</sup> if you<sup>c</sup> handover what *aa'taytom<sup>440</sup>* (you<sup>c</sup> accorded/given) by the *ma'aroofe<sup>x</sup>* (popularly acceptable and not Sharey'ah disapproved maxim);<sup>x</sup> and *ettaqo* (let guard you<sup>z</sup> not to displease) Allah and let-know you<sup>z</sup> that Allah by what you<sup>z</sup> work (is) *Basseeron* (keenly: Seer/Omnoscient).

وَالْوَالِدَتُ يُرْضِعْنَ أَوْلَدَهُنَّ  
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ  
الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ  
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ  
إِلًّا وَسْعَهَا لَا تُضَاكَّرَ وَلِذَلِكَ  
يُؤَلِّفُهَا وَلَا مَوْلُودٌ لَهُ يُولَدُهَا وَعَلَى  
الْوَالِدَيْنِ إِذَا ارْتَدَّ عَنْهُمَا جُنَاحٌ  
عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرِضُوا  
أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا  
سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاللَّهُ  
أَعْلَمُ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

234. And who<sup>r</sup> *youtawaffona<sup>441</sup>* (they who die) of you<sup>b</sup> and they<sup>z</sup> leave wives, await they<sup>y</sup> by their<sup>y</sup> selves four *ash'horen<sup>442</sup>* (months)<sup>x</sup> and ten (days); and if reached-they<sup>y</sup> their<sup>y</sup> *ajala<sup>443</sup>* (term-limit) then no *jonaha<sup>444</sup>* (sin) (is) on you<sup>b</sup> in what did-they<sup>y</sup> in their<sup>y</sup> selves by the *ma'aroofe<sup>x</sup>* (popularly acceptable and not Sharey'ah disapproved maxim);<sup>x</sup> and Allah by what you<sup>z</sup> work (is) Proficient.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا  
يَرْزُقْنَ بِأَنْفُسِهِنَّ أَزْوَاجَهُنَّ أَشْهُرَ  
وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ  
عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ  
بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

<sup>435</sup> The word “*wa'ledat*” = “she-begetters,” “mothers,” in Arabic has great significance with respect to distinguishing it from “mothers” *per se*, as the mother, *may or may not be the biological mother who gave birth to the offspring*. The idea here is the very person who *gave birth* to the baby.

<sup>436</sup> This locution: “the birthed for” has rather *significant* meaning of *very important implication*. (1) The offspring does *not necessarily* belong to its birthing mother. It belongs to the *biological* father, who gives it his family name. (2) In Arabic there are *two distinct* words for the word “father,” with also *distinct implications*. There is the *biological* father called “*wa'led*.” Then there is the *brother* of the “*wa'led*,” and there is the “*wa'led*” of the “*wa'led*” (grand dad). All, the “*wa'led*” and the brother of the “*wa'led*” and his father are called “*Abb*.” Specifically the *granddad* is called “*Jadd*.” Foster father is *not* considered by this formula, as *adoption per se* is *not* allowed in Islam. However, caring for the orphan or the needy child has *enormous and immense* divinely reward, but *not* on the bases of *adoption*, but rather based on a *charitable act*. (3) Additionally, the *offspring* may *not* belong to the *biological* father *per se*. Biological father's identity may *not* be readily knowable at time. Or, in certain cases, such as for example: if the mother is a *slave* married to another *slave* and *both belong to a particular Master*, who owns both. The offspring of these two, *husband and wife slaves*, belong to their Master. Thus, the Master is *responsible* for the *provisions and clothings* as well as *all the associated costs for nursing the offspring and its upbringing*. Hence, this great *Ayah* does *not* say: “father” but the expression stated, in order to be *all-inclusive* and to leave no room for any misunderstanding as to *where* the responsibility of *providing and upbringing* rests.

<sup>437</sup> The word “*نَضَارَ*” of *الْمَضَارَّة*, means *mutual harm*, i.e. either the *she-begetter* (mother) *throwing* the child to his father by way of *causing a problem* to the father to find some one else to breastfeed the child; *or* the father *taking away* the child from his *she-begetter* in order to *deprive* her from the pleasure to care and *breastfeed* her child, as so stated in this great *Ayah*: “and nor to a one given birth for because of his offspring”.

<sup>438</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

<sup>439</sup> See the *Lexicon* attached to this *Translation* for the meaning of the word “*جَنَاحٌ*” *figuratively taken to symbolize the sin*. So, no “*جَنَاحٌ*” = no sin.

<sup>440</sup> That is you *have already obligated your self to give by Allah's grace*.

<sup>441</sup> The word “*youtawaffona*” means “*they who are in the process of dying, but beyond coming back to life again*”.

<sup>442</sup> *ash'huren*=*أشهر*=plural of *paucity*, versus *sho'booron*=*شهور*=plural of *multiplicity*, implying *limited/small number*.

<sup>443</sup> The word “*الاجل*” means *term-limit*, see *اللسان*.

<sup>444</sup> See footnote 439 above regarding “*جَنَاحٌ*”.

235. And no *jonaba* (*sin*) (*is*) on you<sup>b</sup> in what intimated you<sup>c</sup> by it<sup>x</sup> of troth<sup>w</sup> (*to/of*) the women, or concealed you<sup>c</sup> in your<sup>n</sup> selves;<sup>w</sup> Allah knew that you<sup>b</sup> shall *tathkoro* (*you: mention/remember*) them;<sup>y</sup> [and,] but let-you<sup>z</sup> not promise them<sup>y</sup> secretly /marriedly, except that you<sup>z</sup> say a *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); and let-you<sup>z</sup> not resolve the marriage tie<sup>w</sup> until the book<sup>x</sup> reaches its<sup>x</sup> *ajala*<sup>445</sup> (*term-limit*); and let-you<sup>z</sup> know that Allah knows what (*is*) in your<sup>n</sup> selves;<sup>w</sup> so *ehtharo* (*let-take-caution you<sup>z</sup> towards*) Him; and let-you<sup>z</sup> know that Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Haleemon* (*iterative Forbearer*).

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ  
مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْتَنْتُمْ فِي  
أَنْفُسِكُمْ عَلِيمَ اللَّهِ أَنَّكُمْ سَتَذْكُرْنَهُنَّ  
وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ  
تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا  
عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ  
أَجَلَهُ. وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي  
أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ  
عَفُورٌ رَحِيمٌ ﴿٢٥﴾

236. No *jonaba* (*sin*) (*is*) on you<sup>b</sup> *en* (*if*) divorced you<sup>c</sup> the women, *ma* (*unless/when*) not *tamasso*<sup>446</sup> (*you: touch/come-on to/have sexual relation with*) them<sup>y</sup> or (*had*) ordained you<sup>z</sup> for them<sup>y</sup> an ordainment<sup>w</sup> and *mattey'ao*<sup>447</sup> (*let relish you<sup>z</sup> the needed necessities for normal living for*) them<sup>y</sup>, on the *mose'ey* (*he who has the wherewithal*) (*up to*) his capacity; and on the *mugtar'ey* (*he who has meager resources*) (*up to*) his capacity; a *mata'an*<sup>448</sup> (*resource for a transitory worldly delight*) by the *ma'aroofe*<sup>x</sup> (*popularly acceptable and not Sharey'ah disapproved maxim*),<sup>x</sup> an (*absolute*)-right<sup>449</sup> on the benefactors.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا  
لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً  
وَمَعُوهُنَّ عَلَى التَّوَسُّعِ قَدَرُهُ وَعَلَى  
الْمُقْتَرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى  
الْمُحْسِنِينَ ﴿٢٦﴾

237. And *en* (*if*) you<sup>c</sup> divorced them<sup>y</sup> of before *tamas-so* (*you<sup>z</sup> touch/come-on to/have sexual relation with*) them<sup>y</sup> and *qad* (*already and affirmatively had*) ordained you<sup>c</sup> for them<sup>y</sup> an ordainment<sup>w</sup> then (*for them<sup>x</sup>*) half (*of*) what ordained you<sup>c</sup> except that/if they<sup>y</sup> pardon<sup>450</sup> or pardons who<sup>x</sup> (*is*) by his hand<sup>w</sup> the marriage tie;<sup>w451</sup> and if you<sup>z</sup> pardon (*it is*) nearer for the *taqwa* (*reverential guarding against Allah's displeasure*); and let-not forget you<sup>z</sup> the *fadhla* (*generosity/graciousness-/seemliness*) between you,<sup>b</sup> verily, Allah by what you<sup>z</sup> work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ  
وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فِصْفُ مَا  
فَرَضْتُمْ إِلَّا أَنْ يَعْفُوا أَوْ يَعْفُوَ  
الَّذِي بَيْنَهُمَا عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا  
أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ  
بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٧﴾

238. Let-keep up<sup>452</sup> you<sup>z</sup> on the Prayers<sup>w</sup> and the middle<sup>w453</sup> Prayer<sup>w</sup> and *qumo* (*let-up-to-fulfill you<sup>z</sup>*)<sup>454</sup> for

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ

<sup>445</sup> The word “الأجل” means term-limit, see اللسان.

<sup>446</sup> The word “touched” here is figuratively speaking, and Allah knows best, for sexual intercourse.

<sup>447</sup> The word “متعوهن” “mattey’ohunna” means give them<sup>y</sup> their “متعة” = “muta’b” or “mata’a” = “متاع” meaning the “standard,” according to the local convention. See the next footnote 448 next regarding “mata’an.”

<sup>448</sup> The word “متاع” = “mata’an” is rooted in the word “مَتَعَ” = “matta’a” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

<sup>449</sup> The Arabic text says: “حقاً,” not “حق,” i.e. the word “حقاً” = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

<sup>450</sup> That is they voluntarily forgo their rights.

<sup>451</sup> That is the husband.

<sup>452</sup> The word “حافظوا” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added).

<sup>453</sup> The word “الصلاة” = The Prayer (also the “soul” the Earth, the sun etc.) all are a feminine nouns in the =



Allah *qa'neteena* (he-they who are devotedly: obeyers/ submitters- /supplicants).

أَلَوْسَطَىٰ وَقَوْمُوا لِلَّهِ قَانِتِينَ ﴿٢٣٩﴾

239. Then *en* (if) feared you<sup>c</sup> then *rejalan* (ambulatorily) or *rukbanan* (while being riders); and if (feel) secured you<sup>z</sup> then let-remember you<sup>z</sup> Allah just-as [He] taught you<sup>z</sup> what not you<sup>z</sup> could know.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

240. And who<sup>r</sup> *youtawaffona*<sup>455</sup> (they who are received before dying) of you<sup>b</sup> and they<sup>z</sup> leave wives, a will for their wives a *mata'an*<sup>456</sup> (resource for a transitory worldly delight) until the *hawl* (full-year by anniversary), other than exit; then if exited they<sup>y</sup> then no *jonaba*<sup>457</sup> (sin) (is) on you<sup>b</sup> in what they<sup>y</sup> did<sup>w</sup> [in] their selves<sup>w</sup> of a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim); and Allah (is) Mighty *Hakeemon*<sup>458</sup> (infinite *hekma* Possessor).

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لَّأَزْوَاجِهِمْ مَّتَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

241. And for the divorcees a *mata'aon*<sup>459</sup> (resources of a transitory worldly delights) by the *ma'aroofe*<sup>x</sup> (popularly acceptable and not *Sharey'ah* disapproved maxim), an (absolute)-right<sup>460</sup> on the *muttaqeena* (reverential guarders against Allah's displeasure).

وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

242. Like *tha'leka* (afar-that-it/that)<sup>x</sup> Allah manifests for you<sup>b</sup> His *Aya'te*<sup>w</sup> (messages) *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> cerebrate you.<sup>z</sup>

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

243. Have not [you<sup>s</sup>] seen to whom<sup>r</sup> exited they<sup>z</sup> from their homes<sup>w</sup> while they (were) thousands *badhara* (in caution of) [the] death; then said for them Allah: let-die you;<sup>z</sup> afterwards, [He] quickened them; verily Allah, surely (is) munificence possessor on the mankind; [and,] but most (of) the mankind not thank they.<sup>z</sup>

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

244. And let-you<sup>z</sup> mutually fight in Allah's path and let-you<sup>z</sup> know that Allah (is) *Sa'meeon*<sup>461</sup> (Acute-Hearer/ favorable Answerer to prayer), Omniscient.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

245. Who<sup>a</sup> (is) *tha*<sup>462</sup> (near he-one) who<sup>x</sup> [he] requites Allah a

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا

= Arabic language. So the reference to them (in this case *The Prayer*) is a "she." Hence *middle*= "الوسطى." Emam *ar-Razi* in his voluminous *تفسير* (commentary/explanation of The Qur'aan) gives good rationale for any one of the Five Prayers (*Fajr* through *Isha*) could be the Prayer of the middle.

<sup>454</sup> The word "قوموا" from قام= "stood/ upheld/ sustained/ maintained."

<sup>455</sup> For he word "youtawaffona" see footnote 441 above).

<sup>456</sup> See footnote 448 above regarding "mata'a."

<sup>457</sup> See the *Lexicon* attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جناح" = no sin.

<sup>458</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>459</sup> See footnote 446 above regarding *mata'on*.

<sup>460</sup> The Arabic text says: "حقاً," not "حق," i.e. the word "حقاً"= absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See *إعراب القرآن، لمحمود صافي*.

<sup>461</sup> See an elaboration of the word "Sameeon" here, as if He emphasizes His hearing.

<sup>462</sup> The particle "ذا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which really designate exactly its implication. For example when "هـ" is prefixed to it, it becomes "هذا" = "this."

requital<sup>x</sup> *hasanan*: (ultimate meritorious deed); so that [He] doubles it<sup>x</sup> for him many-folds;<sup>w</sup> and Allah straitens and *yabssotto* ([He] swells/extends); and to Him (to be) returned you.<sup>z</sup>

حَسَنًا فَيُضَاعِفُهُ لَهُ أَضْعَافًا  
كَثِيرَةً ۖ وَاللَّهُ يَقْصِرُ وَيَبْسُطُ  
وَالَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

246. Have [you<sup>s</sup>] not seen to the chiefs of Israel's sons, from after *Mosa* (Moses), *edb* (when) said they<sup>z</sup> for a prophet for them: let-mission<sup>463</sup> [you<sup>s</sup>] for us a king, (so that) we fight in Allah's path; said [he]: have *asaytom*<sup>464</sup> (fitted for you<sup>b</sup>) that *en* (if) (had been) written on you<sup>b</sup> the fight that not you<sup>z</sup> mutually fight; said they:<sup>z</sup> and what (is) for us that we not mutually fight in Allah's path, while *qad* (already and affirmatively) we (had been) exited from our homes<sup>w</sup> and our sons; so *lamma* (when/whence) (had been) written on them the fight they<sup>z</sup> veered/ diverted except a few of them; and Allah (is) Omniscient by the *dha'lemeena*<sup>465</sup> (injustice-doers).

أَلَمْ تَرَ إِلَى الْمَلِكِ مِنْ بَنِي إِسْرَءِيلَ مِنْ  
بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ أبعثْ  
لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ ۖ  
قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ  
عَلَيْكُمْ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا  
وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ  
وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا  
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا  
إِلَّا قَلِيلًا مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ ﴿٢٤٦﴾

247. And said for them their prophet: verily Allah *qad* (already and affirmatively) missioned<sup>466</sup> for you<sup>b</sup> *Taluta* (*Saul* as) a king; said they:<sup>z</sup> wherefrom (to) be for him a proprietorship<sup>x</sup> over us, while we (are) righter<sup>467</sup> by the proprietorship<sup>x</sup> than him; and not *yona'ta* ([he] had been accorded/ allotted) an expanse<sup>w</sup> of possession; said [he]: verily, Allah *isstafabo*<sup>468</sup> (had superlatively and exclusively selected him) over you<sup>b</sup> and [He] augmented him *basttatan*<sup>w</sup> (vastness<sup>w</sup>/ hugeness<sup>w</sup>) in the knowledge and the body; and Allah *yona'tey* (accords/allots) His proprietorship<sup>x</sup> (to) whom [He] wills; and Allah (is) *Wa'seon*<sup>469</sup> (Surrounder and encompassing all things), Omniscient.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ  
لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى  
يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ  
بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ  
الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ  
وَرَآدَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ  
ۗ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ۗ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

248. And said for them their prophet: that/surely *Ayata*<sup>w</sup> (sign/proof) (of) his *mulka* (sovereignty/reign/ kingship) (is) that *ya'teya* (comes to) you<sup>b</sup> the *Taboot*<sup>x</sup> (Ark) in it<sup>x</sup> a tranquility<sup>w</sup> from your<sup>n</sup> Lord, and a remnant<sup>w</sup> of what

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ  
مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ  
فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ

<sup>463</sup> The word "بعث" in "ابعث" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

<sup>464</sup> The word "عسيتم" = "خلقي بكم" = that is "fitted for you<sup>z</sup>." See اللسان.

<sup>465</sup> The word "ظالم" in "فاعل الظلم" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

<sup>466</sup> The word "بعث" carries several meanings, see footnote 471 above.

<sup>467</sup> The word "righter": is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أحق" = "righter" as an adjective comparative.

<sup>468</sup> See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (a) "الاصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الإصطفاء." In the case of (b) the subject of "إصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

<sup>469</sup> The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eo" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything."

left Mosa's (Moses') aalo (family/ house/ kin/ chiefs/ followers) and aalo Haroona's (Aaron's), carrying it<sup>x</sup> the angels; verily in *tha'leka* (afar-that-it)<sup>x</sup> surely (is) an *Ayatan*<sup>w</sup> (= *Ayata*<sup>w</sup>) for you<sup>b</sup> en (if) you<sup>c</sup> were believers.

وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُمۡ إِن كُنتُمۡ مُّؤْمِنِينَ ﴿١٦٨﴾

249. Then *lamma* (when/whence) sundered *Ttaluto* (Saul) by the soldiers, said [he]: verily, Allah (is) essaying you<sup>b</sup> by a river;<sup>x</sup> so whoever [he] drunk from it<sup>x</sup> (is) surely not of me; and whoever not *yatt'am'ho* ([he] tastes/ingests it<sup>x</sup>) surely he (is) of me, except whom<sup>p</sup> [he] scooped his hand's<sup>w</sup> full-hollow-she<sup>y</sup> by his hand;<sup>w</sup> so they<sup>z</sup> drank from it<sup>x</sup> except a few of them; then *lamma* they<sup>z</sup> crossed it<sup>x</sup> he and who<sup>r</sup> they<sup>z</sup> believed with him, said they:<sup>z</sup> we have no capacity<sup>w</sup> today by *Jaloota* (Goliath) and his soldiers; said who<sup>r</sup> presume they<sup>z</sup> verily they *mulago* (are meeters with) Allah: how-many<sup>470</sup> of a *fe'a'ten*<sup>w</sup> (band/party/group)<sup>w</sup> overcome-she<sup>y</sup> a multitudinous<sup>w</sup> *fe'a'tan* (= *fe'a'ten*)<sup>w</sup> by Allah's leave; and Allah (is) with the *ssa'bereena* (people of patience).

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّكْثَرُوا اللَّهَ كَم مِّنْ فَتْنَةٍ فَلَئِمَّا غَلَبَتْ فِئَةٌ كَثِيرَةٌ يَّا ذَنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿١٦٩﴾

250. And *lamma* (when/whence) *barzo* (they<sup>r</sup> had noticeably-appeared) for *Jaloota* (Goliath) and his soldiers, said they:<sup>z</sup> (O), our Lord *afregh* (let-descend/pour [You<sup>s</sup>]) over us patience and let-firm [You<sup>s</sup>] our feet<sup>w</sup> and let-succor us [You<sup>s</sup>] over the people, the unbelievers.

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٠﴾

251. So they<sup>z</sup> defeated them by Allah's leave; and killed *Dawoodo* (David) *Jaloota* (Goliath), and gave him Allah the proprietorship<sup>x</sup> and the *bekmata*<sup>w471</sup> (wisdom)<sup>w</sup> and [He] taught him of what [He] wills; and *lanla* (had it not been for) Allah's thrust (of) the mankind, some by some<sup>472</sup> surely the land<sup>w</sup>/ Earth<sup>w</sup> (would have) corrupted;<sup>w</sup> [and,] but Allah (is) munificence possessor over the worlds.

فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۚ وَلَوْ لَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢١﴾

252. *Telka*<sup>w</sup> (she-that-afar-it<sup>w</sup>/ those<sup>w</sup>) (are) Allah's *Aya'to*<sup>w</sup> (messages) We recite it<sup>w</sup> on you<sup>g</sup> by the right; and verily you<sup>g</sup> (are) surely of the *mursaleena* (sent-messengers).

تِلْكَ آيَاتُ اللَّهِ تَنْتَلُوهَا عَلَيَّكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٢﴾

253. *Telka*<sup>w</sup> (she-that-afar-it/ those)<sup>w</sup> (are) the messengers,<sup>473</sup> We favored/preferred<sup>474</sup> some (of) them over some; of them whom<sup>p</sup> Allah spoke (to), and raised [He] some

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُم عَلَىٰ بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُم

<sup>470</sup> The word "كَم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

<sup>471</sup> See the *Lexicon* attached to this Translation for "bekma."

<sup>472</sup> The Qur'aanic phrase: "some by some" is an Arabic tongue expression meaning: crowded gathering of people.

<sup>473</sup> The word "الرُّسُلُ" = "messengers," albeit masculine noun, but since it is a broken plural, so its demonstrative particle is "تِلْكَ" = *Telka*<sup>w</sup> (she-that-afar-it) in the feminine gender.

<sup>474</sup> Allah has favored/ distinguished some messengers over other messengers, by certain traits, privileges.



(of) them ranks;<sup>w</sup> and *aa'tayna* (*We accorded/gave*) *Esa* (*Jesus*), *ibn* (*son of*) *Mariam* (*Mary*), the evidences-she<sup>y</sup> and We supported him by *Rubo-Al-Qudos* (*Arch Angle Gabriel/The Holy Spirit*); and had Allah willed, not mutually fought they<sup>z</sup> who<sup>r</sup> of after them, from after what came-she<sup>y</sup> (*to*) them, the evidences-she;<sup>y</sup> [and,] but differed they;<sup>z</sup> so of them who<sup>p</sup> [*he*] believed and of them who<sup>p</sup> [*he*] unbelieved; and if Allah willed not mutually (*would have*) fought they;<sup>z</sup> [and,] but Allah does what [*He*] wants.

دَرَجَاتٍ ۖ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْكِتَابَ وَآتَيْنَاهُ بُرُوحَ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَقَلْنَا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَقَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

254. O, you who<sup>r</sup> believed you<sup>z</sup> let-expend you<sup>z</sup> of what We provided you<sup>b</sup> [of] before that *ya'atee* (*approaches-/comes*) a day<sup>x</sup> neither a selling in it<sup>x</sup> and nor a *kballaton*<sup>w475</sup> (*ultimate-friendship/faithful friendship*)<sup>w</sup> and nor an intercession,<sup>w</sup> and the unbelievers, they (*are*) the *dha'leemoona*<sup>476</sup> (*injustice-doers*).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ ۚ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

255. Allah, no an *elaha* (*a deity*) except Him, The *Hayyo* (*Ever-Living*), The *Qayyoumo*<sup>477</sup> (*The Ever-Sustainer*); neither over-takes<sup>w</sup> Him a *se'naton*<sup>w</sup> (*doze*)<sup>w</sup> nor a sleep; for Him what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth,<sup>w</sup> who<sup>a</sup> (*is*) *tha*<sup>478</sup> (*near he-one*) who<sup>x</sup> [*he*] intercedes *enda*<sup>479</sup> (*to/by Rule of*) Him, except by His leave; [*He*] knows what (*is*) between their hands<sup>w480</sup> and what (*is*) behind them; and not they<sup>z</sup> encompass by a thing of His knowledge except by what [*He*] willed; expanded<sup>481</sup> His Chair<sup>482</sup> (*to contain*) the Heavens<sup>w</sup> and the Earth;<sup>w</sup> and not *ya'odo* (*encumbers*) Him keeping-up<sup>483</sup> them both; and He (*is*) The *Aa'leyyo* (*High beyond description*), The Great.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

256. No coercion (*is*) in the religion; *qad* (*already and affirmatively*) manifested the *rushdo* (*mature-discernment/ rational guid-*

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ

<sup>475</sup> The word “خُلَّةٌ” is “ultimate-faithful-friendship,” i.e. friendship without any “خلل” = defect. English as well as Arabic-English dictionaries almost all do not have an entry for “خُلَّةٌ.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect. Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خُلَّةٌ” as stated in The Qur’aan The Supreme. That is why I chose to express “خُلَّةٌ” as “ultimate-faithful-friendship.”

<sup>476</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

<sup>477</sup> The word “القيوم” means The Ever-Multitudinous Sustainer of life and every thing in existence, and that is Allah (SWT). Such a designation is one of His most beautiful attributive names.

<sup>478</sup> The particle “ذا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which designate exactly its implication. For example when “هـ” is prefixed to it, it becomes “هذا” = “this.”

<sup>479</sup> See the Lexicon attached to this Translation for word usage/implication of “to” versus “by” versus “with.”

<sup>480</sup> This is an Arabic tongue expression: “before their hands” meaning ahead of or before them.

<sup>481</sup> The word “وسع كرسيه” means His Chair has “expanded (to contain) the Heavens and the Earth.”

<sup>482</sup> The word “Kursi” = “Chair” has many meanings, among them: (1) chair; (2) throne; (3) seat of Power, or Authority; (4) seat of a scholar in university; (5) the support for the wall.

<sup>483</sup> The word “حفظهما” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added).

ance to the right) from the *ghayye*<sup>484</sup> (misguidance/straying because of fallacious belief resulting in disappointment); so whoever [he] unbelieves in the *Ttaghoot*<sup>485</sup> (false deity) and [he] believes in Allah so *Qad* (already and affirmatively) *istamsaka*<sup>486</sup> ([he] assiduously-held-on) by the knot<sup>w487</sup> the *wothqa*<sup>w488</sup> (assuredly-intact)<sup>w</sup> no hiatus for it;<sup>w</sup> and Allah (is) *Sa'meeon* (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

الَّذِي فَمَنْ يَكْفُرُ بِالطَّاغُوتِ وَيُؤْمِنُ  
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى  
لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٨﴾

257. Allah (is) *Wa'leyyo* (Guardian/Ally) (of) whom<sup>r</sup> believed they;<sup>z</sup> [He] exits them from the darknesses<sup>w</sup> to the illumination; and who<sup>r</sup> unbelieved they<sup>z</sup> their *aw'leyao*<sup>489</sup> (guardians/allies) (are) the *Ttaghooto* (false deities); they<sup>z</sup> exit them from the illumination<sup>x</sup> to the darknesses;<sup>w</sup> those (are) The Fire's<sup>w</sup> companions; they (are) in it<sup>w</sup> immortals.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الظَّالِمُونَ يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٩﴾

258. Have not [you<sup>s</sup>] seen to whom,<sup>x</sup> mutually [he] argued *Ebrabeema* (Abraham) in his Lord, that *aa'taho* (accorded him) Allah the proprietorship<sup>x</sup> *edh* (when) said *Ebrabeemo* (Abraham): my Lord (is) Who [He] quickens and [He] deadens;<sup>490</sup> said [he]: I quicken and [I] deaden; said *Ebrabeemo* (Abraham): so verily Allah *ya'atee* (causes to come) by the sun<sup>w</sup> from the *mashreque* (sunrise's locus), *fa'a'tee* (so let come you<sup>s</sup>) by it<sup>w</sup> from the *maghrebe* (sunset's locus); then (had been) confounded, who<sup>x</sup> [he] unbelieved; and Allah not *yahdey* (divinely-guides [He]) the people, the *dha'lemeena*<sup>491</sup> (injustice-doers).

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٦٠﴾

259. Or like who<sup>x</sup> [he] passed over a village<sup>w</sup> while it<sup>w</sup> (was) *kba'weyaton*<sup>w492</sup> (ruinously-empty and its walls had fallen)<sup>w</sup> over its<sup>w</sup> *aoroshebe* (trellises/roofs); said [he]: wherefrom<sup>493</sup> quickens this<sup>w</sup> Allah after its<sup>w</sup> death; so deadened him Allah (for) a hundred<sup>w</sup> *aam*<sup>w494</sup> (year); afterwards

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ

<sup>484</sup> The word الغي = "ghayye" = "الضلال المبني على اعتقاد فاسد نتج عنه خيبة", that is the misguidance/straying because of a fallacious belief resulting in a disappointment. See Merriam Webster's Unabridged Dictionary.

<sup>485</sup> The word "Ttaghoot" has several meanings: (1) any false deity, of idols or the like; (2) highly feared human dictators.

<sup>486</sup> The word "استمسك" has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (blockage).

<sup>487</sup> Say Qur'aan commentators it's: "لا إله إلا الله", "No an elaha (a deity) except Allah," is "most assuring knot." "The nexus," or "the link," or the handle," means the Islamic faith, as embodied in: لا إله إلا الله محمد رسول الله. The word "knot" is a feminine gender in Arabic; hence it is suffixed with -she' to feminize it: "knot-she'."

<sup>488</sup> The word "الوثقى" is the feminine of "الأوثق". There is no single word in English for "الوثقى" per se. So "the assuredly intact" seems to me is the best and closest equivalent, incorporating assuredness and intactness, which the "الوثقى" certainly calls for.

<sup>489</sup> The word "أولياء" could also mean: friends, protectors.

<sup>490</sup> The word "أَمَاتَ" in "يَمِيتُكُمْ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

<sup>491</sup> The word "ظالم" in "فَاعِلُ الظلم" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

<sup>492</sup> The word "خاوية" means empty and in ruin. See Merriam Webster's Unabridged Dictionary.

<sup>493</sup> The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>494</sup> The Arabic text says "عام" but in English there is only one word to mean عام and سنة. In Arabic there is =

resurrected<sup>495</sup> him [He]; said [He]: how-long<sup>496</sup> waited you;<sup>g</sup> said [he]: I waited a day or some (of) a day; said [He]: rather waited you<sup>g</sup> a hundred<sup>w</sup> aam;<sup>497</sup> so let-look [you<sup>s</sup>] at your<sup>t</sup> tta'aame<sup>x</sup> (wheat/edible/food-grains)<sup>x</sup> and your<sup>t</sup> drink not yatasannah<sup>498</sup> ([it<sup>x</sup>] putrefies/rots/moulds) (by years' passage); and let-look [you<sup>s</sup>] at your<sup>t</sup> donkey; and to make you<sup>g</sup> [We] an Ayatan<sup>w</sup> (miracle/proof) for the mankind; and let-look [you<sup>s</sup>] at the bones how nunshezuba<sup>w499</sup> ([We] upraise it<sup>w</sup> and fit it<sup>w</sup> on top of each other superimposed in a standing construct); afterwards [We] clothe it<sup>w</sup> fleshen; then lamma (when/whence) manifested for him,<sup>500</sup> said [he]: I know that Allah (is) over every thing Omnipotent.

بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا  
أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتُ مِائَةً  
عَامٍ ۖ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ  
لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَى جَمَارِكَ  
وَلِنَجْعَلَكَ ءَايَةً لِلنَّاسِ ۖ  
وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ  
نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا  
تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

260. And edh (when) said Ebraheemo (Abraham): my Lord, let-show me [You<sup>s</sup>] how [You<sup>s</sup>] quicken the dead; said [He]: have not believed [you<sup>s</sup>]; said [he]: bala<sup>501</sup> (certainly-not); [and] but to tranquilize my heart; said [He]: then let-take [you<sup>s</sup>] four<sup>w</sup> of the birds and ssurbunna<sup>w502</sup> ([you<sup>s</sup>] cut them into pieces and bring them closer)<sup>w</sup> to you;<sup>g</sup> afterwards let: make/emplace [you<sup>s</sup>] on each mountain of them<sup>y503</sup> a portion; afterwards let-summon [you<sup>s</sup>] them<sup>y504</sup> ya'a'tee<sup>505</sup> (approach/come they<sup>y</sup> to) you<sup>g</sup> strivingly;<sup>506</sup> and let-know [you<sup>s</sup>] that Allah (is) Mighty Hakeemon<sup>507</sup> (infinite bekma<sup>508</sup> Possessor).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي  
كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ  
تُؤْمِنُونَ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ  
قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ  
فَصُرِّهِنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ  
جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ  
يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ  
حَكِيمٌ ﴿٢٦٠﴾

261. A parable<sup>x</sup>/example<sup>x</sup> (of) whom<sup>t</sup> they<sup>z</sup> expend their possessions in Allah's path (is) like a parable<sup>x</sup>-/example<sup>x</sup> (of) a grain<sup>w</sup> sprouted-she<sup>y</sup> seven ears<sup>w</sup> in

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي  
سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ

= “حجة”، “عام حول”، “سنة” each with a difference. Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to “حول”= anniversary of any special event; and “حجة”= lunar-year. Although generally all are loosely used synonymously or interchangeably. See الفرق الفروق اللغوية، لـأبي هلال العسكري.

<sup>495</sup> The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awoken, and prompted.

<sup>496</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many”, “how-much”, “how-long.”

<sup>497</sup> See footnote 494 above regarding عام.

<sup>498</sup> The word “يتسنة”= putrefy/rot/mould due to passage of time (years) with respect to this great Ayah. See اللسان.

<sup>499</sup> The word “ننشزها” from “انشز” (not “نشز”), and “انشز” mean: fitted the parts on top of each other in a standing construct, in this case into a skeleton.

<sup>500</sup> The subjective noun of “manifested to him” is that Allah “over every thing is Omnipotent.”

<sup>501</sup> The word “bala”= “certainly-not” is absolutely not synonymous with “yes”= “نعم”, see footnote 196 or the Lexicon attached to this Translation for more elaboration.

<sup>502</sup> The word “surbunna”, has many meanings: (1) cut them into pieces; (2) get them closer to you and examine them, to identify each rather clearly; (3) incline them towards you and collect them together.

<sup>503</sup> The word “birds”= “الطيور” is “جمع تكسير”= “broken plural” so grammatically the reference to such plural is in the feminine. Hence she-them or them-she<sup>y</sup> to be referring to a feminine gender to indicate that.

<sup>504</sup> Ibid.

<sup>505</sup> Ibid.

<sup>506</sup> See the Lexicon attached to this Translation for the word “سعى”. However, in this Ayah, “سعيًا” is both an adverbial construct in the place of an infinitive noun, to impart greater marvel. So, strivingly probably gives a close approximation for the idea, as it denotes agility and vigor of the gait.

<sup>507</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم”.

<sup>508</sup> See the Lexicon attached to this Translation for “bekma.”



each ear<sup>w</sup> (*is*) hundred-[grain];<sup>w</sup> and Allah doubles<sup>509</sup> for whom<sup>p</sup> [He] wills; and Allah (*is*) *Wa'seon*<sup>510</sup> (*Surrounder and encompassing all things*), Omniscient.

سَبْعَ سَبَائِلَ فِي كُلِّ سُبُلَةٍ مِّائَةً  
حَبَّةٌ ۖ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ  
وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

262. Who<sup>r</sup> they<sup>z</sup> expend their possessions in Allah's path; afterwards neither they<sup>z</sup> follow what they<sup>z</sup> expended (*with*) *mannan*<sup>511</sup> (*ostentatious reminding of the favor personally rendered*) nor an annoyance;<sup>x</sup> for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; so neither (*is*) fear on them, and nor they sadden.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ  
ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا  
أَذَى ۖ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

263. A say *ma'arofon* (*popularly acceptable and not Sharey'ah disapproved maxim*) and a forgiveness<sup>w</sup> (*are*) *kbayron* (*choicer/superior/worthier*) than a charity<sup>w</sup> follows it<sup>w</sup> an annoyance;<sup>x</sup> and Allah (*is*) Rich Forbearer.

﴿٢٦٣﴾ قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ  
صَّدَقَةٍ يَتَّبِعَهَا أَذَى ۗ وَاللَّهُ عَزِيزٌ  
حَلِيمٌ ﴿٢٦٤﴾

264. O you, who<sup>r</sup> they<sup>z</sup> believed, let-not invalidate you<sup>z</sup> your<sup>n</sup> alms<sup>w</sup>/charities<sup>w</sup> by the *manne* (*ostentatious reminding of favor personally rendered*) and the annoyance;<sup>x</sup> like who<sup>x</sup> [*he*] expends his possession for the mankind's ostentation; and [*he*] believes not by Allah and nor The Day The Last; so his parable/example (*is*) as a parable/example (*of*) a *ssafwanen* (*slick-rock*)<sup>x</sup> on it<sup>x</sup> *torabon* (*crushed sand*) then betided it<sup>x</sup> *wa'belon* (*downpour\*/rainstorm*)<sup>x</sup> and left it<sup>x</sup> *ssaldan* (*hard slick/bare*), not<sup>512</sup> enable they<sup>z</sup> on a thing of what earned they;<sup>z</sup> and Allah not *yahdey* (*divinely-guides*) the people, the unbelievers.

يَتَابِعُهَا الَّذِينَ ءَامَنُوا لَا يُبْطِلُوا  
صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي  
يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ  
صَفْوَانٍ عَلَيْهِ ثَرَابٌ فَأَصَابَهُ وَابِلٌ  
فَتَرَكَّهُ صَلْدًا ۚ لَا يَنْفَعُهُمْ  
عَلَى شَيْءٍ وَمِمَّا كَسَبُوا ۗ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٥﴾

265. And a parable<sup>x</sup>/example<sup>x</sup> (*of*) whom<sup>r</sup> they<sup>z</sup> expend their possessions *ebtegha'a* (*earnest-quest of*) Allah's delight<sup>w</sup> and firming of their selves<sup>w</sup> (*is*) like a parable<sup>x</sup>/example<sup>x</sup> (*of*) a garden<sup>w</sup> by a height<sup>w</sup>, betided it<sup>w</sup> a *wa'belon* (*downpour\*/rainstorm*)<sup>x</sup> so churned-out-she<sup>y</sup> its<sup>w</sup> *okola* (*fruits/crops/morsel/edibles*) twain-doubles; then *en* (*if*) not befell it<sup>w</sup> *wa'belon* then dew; and Allah by what you<sup>z</sup> work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
ابْتِغَاءَ مَرْضَاتٍ ۖ وَاللَّهُ وَتَّيْسِتًا مِّنْ  
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا  
وَابِلٌ فَتَأْتَتْ أَكْثُلُهَا ضَعْفَيْنِ فَإِن  
لَّمْ يُبْسَبْهَا وَابِلٌ فَطُلَّ ۗ وَاللَّهُ يَمَّا  
تَعْمَلُونَ بَصِيرٌ ﴿٢٦٦﴾

<sup>509</sup> The word “بِضَاعَفُ” means makes some thing its *equal*, i.e. *makes it double*, surely *not* manifold.

<sup>510</sup> The word “*wa'seon*” is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*was'eon*” also with a capital “W,” to make “*The Was'eo*” then it becomes *one* of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

<sup>511</sup> The word “*mannan*” or the deflected form “*manne*,” comes from the root word “*mann*”= “مَنَّ” has several meanings, among them: (1) a boon graced by a favorer, an honorable and appreciable deed; (2) the *favorer* of the *graced boon* openly reminds the *recipient* of such a graced boon rendered earlier and thereby causing some kind of *chagrin* to such a recipient. This second meaning is *very much* abhorred, and is *invalidating* of the reward or appreciation on the part of the recipient towards the favorer; this second meaning is highly *dishonorable* and *loathsome*; (3) the kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during *Mosa's* (*Moses*) time with his people in the wilderness.

<sup>512</sup> That is they *lack* the strength to earn good or benefit desirable results of what they had expended *ostentatiously*.

266. Does long an *abado*<sup>513</sup> (*a lone/any one*) (*of*) you<sup>b</sup> to be for him a garden<sup>w</sup> of palm-trees<sup>w</sup> and grapes,<sup>514</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; for him in it<sup>w</sup> of all the *thamara'te*<sup>w</sup> (*yields/crops*) ;<sup>w</sup> and betided him the agedness and for him (*is*) a feeble progeny;<sup>w515</sup> then betided it<sup>w</sup> *eassa'ron*<sup>x</sup> (*tornado*)<sup>x</sup> in it<sup>x</sup> (*is*) a fire;<sup>w</sup> then burnt-she;<sup>y</sup> like *tha'leka* (*afar-that-it/that*)<sup>x</sup> Allah manifests for you<sup>b</sup> the *Aya'te*<sup>w</sup> (*signs/proofs/messages*) *la'alla* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> rethink you.<sup>z</sup>

أَيُّدُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ  
مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ  
وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ  
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ  
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٧﴾

267. O, you who<sup>r</sup> believed you:<sup>z</sup> let-expend you<sup>z</sup> from goodies<sup>w516</sup> (*of*) what (*had*) earned you<sup>c</sup> and of what *akbrajana* (*We emerged/produced*) for you<sup>b</sup> of the land<sup>w</sup>/Earth;<sup>w</sup> and let-not wend you<sup>z</sup> the *khabothe*<sup>517</sup> (*wicked/bad*)<sup>x</sup> from it<sup>x</sup> you<sup>z</sup> expend, while not you<sup>c</sup> (*are*)surely its<sup>x</sup> takers, except that *toghmedho* (*you*<sup>x</sup> *slightly close your*<sup>n</sup> *eyes*) in it;<sup>x</sup> and let-know you<sup>z</sup> that Allah (*is*) Rich *Hameedon*<sup>518</sup> (*iteratively praised, multitudinous praiser He Himself*).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ  
طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَرْجَبْنَا  
لَكُمْ مِنَ الْأَرْضِ وَلَا تَتِمَّمُوا الْخَيْثَ  
مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ  
تُعْصُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ  
حَكِيمٌ ﴿٣٨﴾

268. The Satan promises you<sup>b</sup> the poor and [*he*] commands you<sup>b</sup> by the profanity;<sup>w519</sup> while Allah promises you<sup>b</sup> forgiveness<sup>w</sup> from Him and munificence; and Allah (*is*) *Wa'seon*<sup>520</sup> (*Surrounder and encompassing all things*), Omniscient.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ  
بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً  
مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٩﴾

269. You'a'tee ([*He*] accords) the *bekmata*<sup>w521</sup> (*wisdom*)<sup>w</sup> (*to*) whom<sup>p</sup> [*He*] wills; and whomever *yona'ta* (*to be* [*he*] accorded/given) the *bekmata*<sup>w</sup> then *Qad* (*already and*

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ  
يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا

<sup>513</sup> See the *Lexicon* attached to this Translation regarding “أحد.”

<sup>514</sup> Invariably throughout The Qur'aan when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” never ever the mention of the “*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*.” In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers *not* to refer to “العنب” as “الكرم,” because surely the “الكرم” is the *Muslim*. And in another narration: verily only that “الكرم” is the *heart of the believer*. See *نزهة الرياض شرح رياض الصالحين*. لمحي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، المتقين،

<sup>515</sup> The word “ذرية” linguistically has double meaning: (1) *ancestry* or (2) *progeny*. See *اللسان*. Clearly in this context *progeny* is what applies. Also, the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendents* which are in reference.

<sup>516</sup> The word “طيبات” = “goodies” = “goodies,<sup>w</sup>” = a *feminine gender* means any thing *delectable and legitimate*.

<sup>517</sup> The word “*khabothe*” = “خبث” is a *past tense*, i.e. *that which is wicked/bad*, it has no English equivalent *per se*.

<sup>518</sup> The word “*Hameed*” = “حميد” linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

<sup>519</sup> The Arabic word used is “الفحشاء” = the noun of “فاحشة” see *التاج*. And “الفحشاء” = “*profanity*” or “*profaneness*” means: vulgar or irreverent say or action, i.e. the *excess of ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah’s *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

<sup>520</sup> The word “*wa'seon*” is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) *vastly spacious*, (3) *that which can comprehensively contain other thing*. When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*was'oon*” also with a capital “W,” to make “*The Was'eo*” then it becomes *one* of Allah’s most beautiful names, meaning “*surrounding and encompassing everything*.”

<sup>521</sup> See the *Lexicon* attached to this Translation for “*bekma*”.

affirmatively) ooteya ([he] had been accorded/given) *khayran* (desirables/northinesses/goodnesses) multitudinously; and not *yadhdhakkaru* (repetitively-remind) except the *alba'be's\** (hearts-intellects)'s possessors.

كَثِيرًا وَمَا يَذْكُرُ إِلَّا أُولُوا  
الْأَلْبَابِ ﴿٣٣﴾

270. And what expended you<sup>c</sup> of an expenditure<sup>w</sup> or vowed you<sup>b</sup> of a vow then verily Allah knows it;<sup>x</sup> and not for the *dha'lemeena*<sup>522</sup> (injustice-doers) of succorers.

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ  
نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ. وَمَا  
لِظَّالِمِينَ مِّنْ أَنْصَارٍ ﴿٣٤﴾

271. *en* (if) you<sup>z</sup> disclose/flash the alms<sup>w</sup>/charities<sup>w</sup> then *ne'emma* (how excellent) (is) indeed<sup>523</sup> it<sup>w</sup> (is); and, if you<sup>z</sup> conceal it<sup>w</sup> and to'atoba (you<sup>z</sup> accord/give it<sup>w</sup> to) the poor,<sup>524</sup> then it<sup>x525</sup> (is) *khayran*<sup>526</sup> (superior/betterment-/goodnesses)<sup>x</sup> for you;<sup>b</sup> and [He] expiates a'n<sup>527</sup> (off) you<sup>b</sup> of your<sup>n</sup> *sayye'aa'te*<sup>w</sup> (demeritorious-deeds);<sup>w</sup> and Allah by what you<sup>z</sup> work (is) Proficient.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ  
وَلِنْ تُخْفَوْهَا وَتُؤْتَوْهَا الْفُقَرَاءَ فَهُوَ  
خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ  
سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ ﴿٣٥﴾

272. Not on you<sup>g</sup> (is) their *huda* (divine-guidance);<sup>x528</sup> [and] but Allah *yahdey* (divinely-guides) whom<sup>p</sup> [He] wills; and whatever expend you<sup>z</sup> of *khayren*<sup>x</sup> (lawful: possession-/provision/desirable) so surely (it<sup>x</sup> is) for your<sup>n</sup> selves;<sup>w</sup> and not expend you<sup>z</sup> of *khayren*<sup>x</sup> except *ebtegha'a* (earnest-quest of) Allah's [Face];<sup>x529</sup> and whatever expend you<sup>z</sup> of *khayren*<sup>x</sup> *yowaffa*<sup>530</sup> (it shall be fully and augmentedly fulfilled) to you<sup>b</sup> while you<sup>f</sup> (are) not *todb'lamoona*<sup>531</sup> (to be wronged you<sup>z</sup>).

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ  
اللَّهُ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا  
مِّنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا  
تُنْفِقُوا إِلَّا ابْتِغَاءً وَجْهِ اللَّهِ وَمَا  
تُنْفِقُوا مِنْ خَيْرٍ يُّوفَّ إِلَيْكُمْ  
وَأَنْتُمْ لَا تَظْلُمُونَ ﴿٣٦﴾

273. For<sup>532</sup> the poor, who<sup>r</sup> (had been) straitened they<sup>z</sup> in Allah's path, they<sup>z</sup> cannot (make a) striking<sup>533</sup> in the land<sup>w</sup>/Earth;<sup>w</sup> reckons them rich the *ja'helo*<sup>534</sup> (he who

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي  
سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا

<sup>522</sup> The word *ظالم* in "فاعل الظلم" = "ظالمين" = "the injustice-doer," as "الظالم" = "injustice."

<sup>523</sup> See the *Lexicon* attached to this Translation regarding, "بِمَا الْمَصْدَرِيَّةُ," especially when for for emphasis.

<sup>524</sup> See the *Lexicon* attached to this Translation for "الفقير" versus "المسكين," i.e. *indigent* versus *poor*.

<sup>525</sup> The word "هو" refers to the *giving*<sup>x</sup> which is a *masculine* in Arabic.

<sup>526</sup> Some scholars say that *surplus-charity* is better to *conceal* it; but the *decreed* charity it is *best* to make it *overt*.

<sup>527</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن."

<sup>528</sup> It must be pointed out here that "guidance" has two distinct implications: (1) guidance of conveyance and (2) guidance of assistance. The former just shows all Allah's Singular Way. Obviously, some accept it and others reject it, as all have free choices. The later, guidance of assistance points to the special and personal guidance extended by Allah to those who accept Allah's Way manifest in His messengers and Writs. This assistance to the faithful facilitates their endeavor and blesses their activities.

<sup>529</sup> The expression "for Allah's Face" is a lofty *Qur'aanic* expression from Arabic tongue expression meaning: Allah's pleasure and countenance, i.e. not for expectation of thanks or any recompment from the recipient of the favor put forth or given by a giver.

<sup>530</sup> The word "يوفي" from الوفاء=التمام meaning gathering the last component of any obligation to make or augment it a whole. So "يوفي" means to be endeavored and gathered the last part of an obligation and fully and augmentedly fulfilled.

<sup>531</sup> The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*.

<sup>532</sup> In this context, and Allah knows best, charity expenditure is mostly for the indigents.

<sup>533</sup> The word "ضربا" translated as "strike." Both words in Arabic and in English the two words have multiple meanings. The Arabic is very obvious in this context, but the English may pose some ambiguity. So, it should be taken in one of its meanings of: "to set out or proceed, especially in a new direction."

<sup>534</sup> The word "جاهل" = "jahelo" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not accurate. So, the "jahil" is he who acts ignorantly or incorrectly.



acts ignorantly or incorrectly) of the abstinence; know them [you<sup>s</sup>] by their signa; not they<sup>z</sup> ask the mankind importunately; and whatever expend you<sup>z</sup> of *kbayren*<sup>x</sup> (*lawful: possession/provision/desirable*)<sup>x</sup> so verily Allah by it<sup>x</sup> (*is*) Omniscient.

فِ الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ  
أَغْنِيَاءَ مِنَ الْعَقْفِ تَعْرِفُهُمْ  
بِسِيمَتِهِمْ لَا يَسْأَلُونَ النَّاسَ  
الْحِكَاةَ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ  
اللَّهَ بِهِ عَلِيمٌ ﴿٣٧﴾

274. Who<sup>r</sup> they<sup>z</sup> expend, their possessions, by the night and the *naha're* (*between sunrise and sunset*), secretly<sup>x</sup> and openly<sup>w</sup> then for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; and neither (*is*) fear on them and nor they sadden.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْأَيْلِ  
وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ  
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

275. Who<sup>r</sup> they<sup>z</sup> eat the usury not *yaqumo* (*they<sup>z</sup> up-to-fulfill*)<sup>535</sup> except just-as *yaqumo* ([*he*] *ups-to-fulfill*) whom<sup>x</sup> tramples him the Satan of the *mas'se* (*Satanic-madness*); *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) because verily they said: surely only the selling (*is*) alike the usury; and (*had*): legitimized Allah the selling and [*He*] illegitimated the usury; so whoever came<sup>x</sup> (*to*) him an exhortation<sup>w536</sup> from his Lord and so [*he*] desisted, then for him what antedated and his matter (*is*) to Allah; and whoever [*he*] reverted then those (*are*) The Fire's<sup>w</sup> companions they (*are*) in it<sup>w</sup> immortals.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ  
إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ  
مِنَ الْمَسِيِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ  
مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ  
الرِّبَا ۖ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّنْ رَبِّهِ  
فَآثَنَهُ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۖ  
وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ  
هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

276. Obliterates Allah the usury and *yourbey* ([*He*] *waxes-/grows*) the alms<sup>w</sup>/charities;<sup>w</sup> and Allah loves not every *kaffaren*<sup>537</sup> (*ever/stout ingrate*), *atbeemen* (*repetitive sinner*).

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ۗ  
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٤٠﴾

277. Verily who<sup>r</sup> believed they<sup>z</sup> and worked they<sup>z</sup> the righteous-works<sup>w</sup> and *aqamo*<sup>538</sup> (*they<sup>z</sup> upheld the prescribed obligations of*) the Prayer<sup>w</sup> and *aa'taw* (*accorded/fulfilled they<sup>z</sup>*) the *Zakata*<sup>w539</sup> (*prescribed percentage of personal possessions*)<sup>w</sup> for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; and neither (*is*) fear on them and nor they sadden.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا  
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤١﴾

278. O, you who<sup>r</sup> believed you<sup>z</sup> *ettaqo* (*let you<sup>z</sup> reverentially guard not to displease*) Allah and let-you<sup>z</sup> leave-off what

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ  
وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ

<sup>535</sup> The word "يقومون" = "up" = "get up or rise" (in the intransitive sense, or in the sense of "maintain," "sustain," or "uphold.")

<sup>536</sup> The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: exhortation or admonition.

<sup>537</sup> The word "كفار" strongly intensive singular masculine noun meaning: he who is ever/stout ingrate.

<sup>538</sup> The word "أقام" in "أقاموا" has several meanings, but relevant to the Prayer there are two distinct but supportive of each other. But first what is the meaning of: "أقام؟" linguistically means: "أدام، بمعنى أبقي أو استمر على" So, "أقاموا" means they: (1) *upheld*, as in this *Ayah* (S2: 3). Also "أقام" has another "sharey'ah" prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you<sup>s</sup> were in them, then you<sup>s</sup> upped for them (*the second call for*) the Prayer," (S4: 102). Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

<sup>539</sup> See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its implications.

remained of the usury, *en (if)* you<sup>c</sup> were believers.

مُؤْمِنِينَ ﴿٢٧٨﴾

279. So *en (if)* you<sup>z</sup> did not, then let-you<sup>z</sup> cognize/ apprise by a war from Allah and His messenger; and *en (if)* repented you<sup>c</sup> then for you<sup>b</sup> (are) your<sup>n</sup> possessions' principals; neither *tadh'lemoona* (you<sup>z</sup> wrong) nor *todhblamoona* (are to be wronged you<sup>z</sup>).

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

280. And *en (albeit)* [he] [was] *usra'ten<sup>w</sup>* (financial strait)<sup>w</sup> possessor then a postponement<sup>w</sup> to *mayara'ten<sup>w</sup>* (ease-/getting a wealth);<sup>w</sup> and, if *tassaddago* (you<sup>z</sup> remit as a charity) (*it<sup>x</sup> is*) *khayron* (choicer/superior/worthier) for you<sup>b</sup> *en (if)* you<sup>c</sup> were (to) know.

وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

281. And *ettago* (let reverentially self-protect you<sup>z</sup>) a day<sup>x</sup> (to be) returned you<sup>z</sup> in it<sup>x</sup> to Allah; afterwards each self<sup>w</sup> (*shall be*) fulfilled<sup>540</sup> what earned-she<sup>y</sup> and they (are) not *yodhla-moona<sup>541</sup>* (to be wronged they<sup>z</sup>).

وَأَنْقُتُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

282. O you, who<sup>r</sup> believed you<sup>z</sup> if mutually debited you<sup>c</sup> by a debt<sup>x</sup> to an *ajalen<sup>542</sup>* (term-limit) *musamma<sup>543</sup>* (that which is designated and/or named), then let<sup>544</sup> write it<sup>x</sup> you<sup>z</sup>; and let write between/among you<sup>b</sup> a writer by [the] justice; and let not *ya'aba<sup>545</sup>* (categorically-refuses) a writer to write [he] just-as what taught him Allah; so let write [he] and let dictates who<sup>x</sup> (*is*) on him the *haqqo<sup>546</sup>* (right/just-due/debt), and let *yatta'qe* (he reverentially guards not to displease) Allah, his Lord, and let-not diminishes<sup>547</sup> [he] of it<sup>x</sup> a thing; then *en (if)* [was] who<sup>x</sup> (*is*) on him the *haqqo* (*is*) a mooncalf, feeble, or cannot dictate he, then let dictate his guardian by [the] justice; and *istash'bedo* (affirmatively let-seeking you<sup>z</sup> to witness) two witnesses/attesters of your<sup>n</sup> men; then *en (if)* not [both] were two men, then a man and two women, of whom<sup>p</sup> you<sup>z</sup> approve of the witnessers, that *tadhella<sup>548</sup>* (forgets) an *ehda<sup>549</sup>* (a lone-she<sup>y</sup>-/any she-one) them,<sup>y</sup> then reminds an *ehda* them<sup>y</sup> the

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَلَا تَكْتُبُوهُ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلِعَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ

<sup>540</sup> See footnote 530 above regarding "تُوَفَّى".

<sup>541</sup> The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>542</sup> The word "الأجل" means term-limit, see اللسان.

<sup>543</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

<sup>544</sup> The word "فَاكْتُبُوهُ" is an imperative command verb, hence denoted by "let, in parenthesis, as the text does not have "let" per se." It is in the imperative to express a command to put the debt in writing.

<sup>545</sup> The Arabic word "أبى" means: [he] refused definitively, i.e. categorically-refused, there could be no future compliance.

<sup>546</sup> The "just due" means the payable debt, which is the right amount on him.

<sup>547</sup> The word "بخس" in "تبخسوا" carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

<sup>548</sup> The word "ضل" has several meanings, among them: wasted, misled, forgot (as in this context), inclined, swerved, and strayed. See اللسان.

<sup>549</sup> See the *Lexicon* attached to this *Translation* regarding "أحد".

other;<sup>w</sup> and let not *ya'aba* the witnesses/testifiers, if when<sup>o550</sup> (*had been*) summoned they;<sup>z</sup> and let-not weary you<sup>z</sup> to you<sup>z</sup> write it<sup>x</sup> small<sup>x</sup> or big<sup>x</sup> to its<sup>x</sup> *aja'le*<sup>551</sup> (*term-limit*);<sup>x</sup> *tha'lekum* (*collective-afar-that*) (*is*) *aqsatto*<sup>552</sup> (*more just*) *enda* (*by Rule of*) Allah, and upright-straighter<sup>553</sup> for the testimony<sup>w</sup> and closer/lower<sup>554</sup> that not suspect you;<sup>z</sup> except that be<sup>w</sup> [*i*<sup>w</sup>] a present<sup>w</sup> (*i.e. immediately exchanged*) trade<sup>w</sup> you<sup>z</sup> administer it<sup>w</sup> among you<sup>b</sup> then not on you<sup>b</sup> a *jonabon*<sup>555</sup> (*sin*) that not write it<sup>w</sup> you;<sup>z</sup> and *ash'hedo* (*let-call you<sup>z</sup> to witness*) if/when mutually you<sup>c</sup> sell; and let-not *youdharra* (*mutually harm*) (*to/on*) a writer or a witnesser; and *en* (*albeit*) you<sup>z</sup> do, then verily it<sup>x</sup> (*is*) a *fosoqon*<sup>556</sup> (*rebellion vis-à-vis Allah's command*) by you;<sup>b</sup> and *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah; and Allah teaches you<sup>b</sup> and Allah by every thing (*is*) Omniscient.

إِحْدَهُمَا الْآخَرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكُنُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكُنُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٣﴾

283. And *en* (*if*) you<sup>c</sup> were on a travel and not found you<sup>z</sup> a writer, then a pledge<sup>x</sup>/security<sup>x</sup> *mugboodhaton* (*it<sup>w</sup> being hand-received*); then, *en* (*if*) trusted some (*of*) you<sup>b</sup> some, then let *youaddey*<sup>557</sup> (*personally deliver or perform his full obligations*) who<sup>x</sup> [*be*] (*had been*) entrusted his *amanata*<sup>558</sup> (*entrustment/entrusted article/deposit/duty/responsibility*)<sup>w</sup> and *leyatta'qey* (*let be reverentially guard not to displease*) Allah, his Lord; and let-not conceal you<sup>z</sup> the testimony,<sup>w</sup> and whoever [*be*] conceals it<sup>w</sup> then surely it<sup>x</sup> (*is*) sinner his heart;<sup>x</sup> and Allah by what you<sup>z</sup> work (*is*) Omniscient.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهِنَّ مَقْبُوضَةً فَإِنْ آمَنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكُنُوهَا الشَّهَادَةُ وَمَنْ يَكْتُمْهَا فَإِنَّهُ عَاثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

284. For Allah what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth;<sup>w</sup> and *en* (*if*) you<sup>z</sup> disclose/flash what (*is*) in your<sup>n</sup> selves<sup>w</sup> or you<sup>z</sup> hide it<sup>x</sup> reckons<sup>559</sup> (*up with*)

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ

<sup>550</sup> See the *Lexicon* attached to this *Translation* regarding, “ما المصدرية,” especially when for emphasis.

<sup>551</sup> The word “الاجل” means term-limit, see اللسان.

<sup>552</sup> The word “aqsatt” = “أقسط” is based on the root word “qasata” = “قسط” meaning: (1) was *absolutely just*, i.e. *by the balance, not a hair of difference*. (2) Justice *per se*, could be rendered by *mutual consent* between the disputing parties, if one party gives up or in for the sake of agreement. But in terms of (1) the “balance” is the judge; every party receives its absolute dues, leaving no room for any compromise.

<sup>553</sup> The word “أقوم” has a double meaning of “uprightness/morally correct” and “straightness.” See اللسان والطبري.

<sup>554</sup> That is nearer (*closer*) to your recollection so as not to suspect.

<sup>555</sup> See the *Lexicon* attached to this *Translation* for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح” = no sin.

<sup>556</sup> See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its grammatical inflections.

<sup>557</sup> With respect the word “youaddey,” it is to be noted that it is from “اداء,” meaning: *personally, performing (the obligation)*, e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee’s legal representative. This contrasts with “waffa” = “وفى” paid the full obligations in any way.

<sup>558</sup> The word “امانتة” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty that is charged by a higher authority to a person.

<sup>559</sup> The verbal expression “reckons with” according to the dictionary means: “To come to terms or settle accounts with.” See *The American Heritage Dictionary*.



you<sup>b</sup> Allah by it;<sup>x</sup> then [He] forgives whom<sup>p</sup> [He] wills and [He] torments whom<sup>p</sup> [He] wills; and Allah over every thing (is) Omnipotent.

يُحَاسِبُكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨١﴾

285. Believed the messenger by what (*had been*) descended to him from his Lord and the believers, each believed by Allah and His angels and His books and His messengers; not differentiate [we] between an *ahaden*<sup>560</sup> (*a lone/any-one*) of His messengers; and said they:<sup>z</sup> we (*had*) heard and we obeyed; (*we seek You<sup>s</sup>*) your<sup>t</sup> forgiveness O, our Lord: and to You<sup>g</sup> (is) the destiny.

ءَامَنَ الرُّسُلُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

286. Not charges Allah a self<sup>w</sup> except its<sup>w</sup> capacity; for it<sup>w</sup> what earned-she<sup>v</sup> and on it<sup>w</sup> what *ektasabat*<sup>561</sup> (*reciprocally earned-she<sup>v</sup>*); O, our Lord: let-not *toaa'kebethona*<sup>562</sup> ([You<sup>s</sup>] *retributively-punishes us*) *en* (*albeit*) we forgot or we erred; O, our Lord, and let-not [You<sup>s</sup>] load on us *essran*<sup>563</sup> (*severe/heavy/personal/and most burdensome obligation*) just-as (*had*) loaded [You<sup>s</sup>] on whom<sup>r</sup> of before us; O, our Lord: and let-not *tohammilna* ([You<sup>s</sup>] *iteratively burden us*) what not (*we have*) capacity<sup>w</sup> for us by it;<sup>x</sup> and let-pardon a'n<sup>564</sup> (*regarding*) us [You<sup>s</sup>], and let-forgive a'n us [You<sup>s</sup>] and *urhamna*<sup>565</sup> (*let-[You<sup>s</sup>] mercy-give us*); You<sup>s</sup> (*are*) our Guardian, so let-succor us [You<sup>s</sup>] over the people, the unbelievers.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

<sup>560</sup> See the *Lexicon* attached to this *Translation* regarding “أحد.”

<sup>561</sup> The word “اكتسبوا” rooted in “الإفتعال” = “ليس فاعل أو تفاعل” = “اكتسب”، hence “اكتسبوا” = “spurious-reciprocity,” not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the doer likes the deed and the deed likes the doer, consequently the doer gets accustomed to the deed, making a consortial relation with the deed itself and giving rise to “الإفتعال” = “spurious-reciprocity.” Also, “اكتسبت” has more letters-construct implying more positive or negative meaning, in this case a negative one. So this self had intentionally conditioned its entity to earn all it had earned which ultimately would be not for it but on (i.e. against) it.

<sup>562</sup> The word “يؤاخذ” in “يؤاخذهم” means retributively-punishes, certainly not “blames,” as what some might presume. See اللسان. In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “اخذ” is retributively-punished.

<sup>563</sup> The word “issran” or “issran” or “issren” all mean the same, only grammatically deflected. Thus, “issran” has many meanings, among them: (1) the severe and heavy burden, that is imposed on a person which he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else; (2) severe, heavy, personal, and most burdensome obligation; (3) imprisonment and restriction; (4) grave sin; (5) burdensome covenant.

<sup>564</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن

<sup>565</sup> The word “رحمة” = “mercy in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the command-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to transliterate it: “urham ([You] mercy-gave) us,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: You mercy us,” which cannot be said in accurate English, as there is no verb in English for the word “mercy.” +

آياتها  
200  
Ayahسُورَةُ الْاَنْعَامِ  
Surato Aala'Omran  
(The Family of Imran)ترتيبها  
3  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*1. *Alif-Lam-Meem*.<sup>1</sup>

الْم

2. Allah, no an *elaha (a deity)* except Him, The *Hayyo (Ever-Living)*, The *Qayyume*<sup>2</sup> (Ever-Sustainer).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

3. *Nazzala* ([He] repetitively descended) on you<sup>g</sup> The Book<sup>x</sup> by the right, *mussaddeqan*<sup>3</sup> (accepter as credible) for what (*had been*) between its<sup>x</sup> both hands;<sup>w4</sup> and [He] descended The Torah<sup>w</sup> and The Euangelion.<sup>x5</sup>

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا

بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

4. Of before, a *budan (divine-guidance)*<sup>x</sup> for the mankind; and [He] descended the Criterion; verily who<sup>r</sup> unbelieved they<sup>z</sup> by Allah's *Aya'te*<sup>w</sup> (*Qur'aanic statements-/messages*) for them (*is*) a torment severe, and Allah (*is*) Mighty, revenge possessor.

مِّن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ

الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ

شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

5. Truly Allah, neither hides on Him a thing in the Earth<sup>w</sup> and nor in the Heaven.<sup>w</sup>

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي

الْأَرْضِ وَلَا فِي السَّمَاءِ

6. He Who portrays/fashions you<sup>b</sup> in the wombs how [He] wills; no an *elaha (a deity)* except Him, The Mighty The *Hakeemo*<sup>6</sup> (*infinite bekma*<sup>7</sup> (*wisdom*) Possessor).

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ

كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ

الْحَكِيمُ

7. He Who descended on you<sup>g</sup> The Book<sup>x</sup> of it<sup>x</sup> *Ayaton*<sup>w</sup> (*Qur'a'nic statements*) *muhkama'ton*<sup>w8</sup> (*eternally unchangeable*)<sup>w</sup> they<sup>y</sup> (*are*) The Book's<sup>x</sup> *ummo (origion-/mother)*; and others<sup>w</sup> *resemblers-she*; <sup>ym9</sup> so as-to whom<sup>r</sup>

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ

آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ

<sup>1</sup> See the details in the *Lexicon* attached to this Translation.<sup>2</sup> The word “الْقَيُّومُ” is one of Allah's most beautiful attributive names meaning: *The Ever Sustainer of life and every thing in existence*, and that is Allah (SWT).<sup>3</sup> The word “*mussaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*.<sup>4</sup> The expression: “*between its both hands*” is an Arabic *tongue* expression meaning “*before=in front of*.”<sup>5</sup> The early writings of the *founder and designator* of Christianity to the various churches referred to the now called “*Gospel*” as the “*Euangelion*” (see the *Encyclopedia Britannica*, 15<sup>th</sup> edition, vol. 14, p. 822). The Greek prefix “*eu*” means “*true*” or “*good*” and denoting “*weighty, authoritative, and official message*,” and “*Angelion*” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “*Euangelion*” was *changed to become* the proclaimed “*Gospel*.” The Qur'aan, the true Word of Allah, refers to the Book given to Jesus as the “*Enjeel*.” Thus, after the Torah was defiled post *Mosa's (Moses)* death, through *deletions, additions and other alterations*, the *Enjeel (Euangelion)* through Jesus, came to *rectify* the situation with respect to the Torah.<sup>6</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”<sup>7</sup> See the *Lexicon* attached to this Translation for “*bekma*.”<sup>8</sup> See the *Lexicon* attached to this word Translation for elaboration.<sup>9</sup> That is they are *allegorical*, and impart different meanings over time or to different perceptions. The suffix “*-she<sup>ym</sup>*” is for the feminine “ت.”

in their hearts (*is*) a deviancy,<sup>x</sup> then *yattabe'ona*<sup>10</sup> (*they<sup>z</sup> closely-follow*) what resembled of it<sup>x</sup> *ebtegha'a* (*earnestly-questing*) the *setna'te*<sup>w</sup> (*unbelief/tumult*)<sup>w</sup> and *ebtegha'a* its<sup>x</sup> *ta'awee'le* (*ultimate: construing/explanation*); and not knows its<sup>x</sup> *ta'aweela* (= *ta'awee'le*) except Allah and the *ra'sekboona*<sup>11</sup> (*firmly and profoundly established-ones*) in the erudition/knowledge say they:<sup>z</sup> we believed by it;<sup>x</sup> all/each (*are/is*) from *ende* (*springing from the munificence of/by Rule of*) our Lord; and not *yadhdhakkaro* (*repetitively-remind*) except the *alba'be's*<sup>12</sup> (*hearts-intellects*)'s possessors.

وَأَخْرَجْنَاهُمْ مِّنْ دِينِهِمْ فَمَا الَّذِينَ فِي قُلُوبِهِمْ زَبَعٌ فَيَتَّبِعُونَ مَا تَشَبَّهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولَٰئِكَ أَلَّا يَلْبِ

8. (O), our Lord: let-not [*You<sup>s</sup>*] swerve our hearts after when *badaytana* (*divinely-guided us [You<sup>s</sup>]*); and let-grant for us [*You<sup>s</sup>*] from *ladon*<sup>13</sup> (*directly and possessively from*) *You<sup>s</sup>* a mercy;<sup>w</sup> verily *You<sup>s</sup>* *You<sup>s</sup>* (*are*) The *Wahhabo* (*iterative-Granter*).

رَبَّنَا لَا تُغْرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

9. O, our Lord: verily *You<sup>s</sup>* (*are*) the mankind's Gatherer for a day<sup>x</sup> no suspicion<sup>x</sup> (*is*) in it;<sup>x</sup> verily Allah not unfulfills the appointment.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ يَوْمَ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْوَعْدَ

10. Verily who<sup>r</sup> unbelieved they<sup>z</sup> never enrich/suffice<sup>14</sup> *a'n*<sup>15</sup> (*regarding*) them their possessions, and neither their children from Allah a thing; and those, they (*are*) The Fire's<sup>w</sup> fuel.<sup>16</sup>

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ

11. As wont/praxis (*of*) Pharaoh's *aal'e* (*family/house-kin/chiefs/followers*) and who<sup>r</sup> (*were*) of before them, they<sup>z</sup> denied by Our *Aya'te*<sup>w</sup> (*messages/signs/proofs*) so took them Allah by their offenses; and Allah (*is*) hard/severe (*in*) the punishment.

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ

12. Let-say [*you<sup>s</sup>*] for whom<sup>r</sup> unbelieved they<sup>z</sup>, shall (*be*) worsted you<sup>z</sup> and (*shall be*) thronged you<sup>z</sup> to Hell<sup>w</sup> and wretched (*is*) the *mehad* (*bed/resting place/cradle/fixed expanse*).

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ

13. *Qad* (*already and affirmatively*) was for you<sup>b</sup> an *Ayaton*<sup>w</sup> (*message/sign/proof*) in *fe'a'tay'ne*<sup>w</sup> (*two: bands/military detachments/groups*) both (*of*) them met; a

قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فُتُتَيْنِ الْأَفْعَانِ فَعَثُتْهُ تَفْتِلُ فِي سَكِيلِ

<sup>10</sup> See the *Lexicon* attached to this Translation for the distinction between “تابع”= followed and “اتبع”= closely-followed.

<sup>11</sup> The word “*ra'sekboona*” is a subjective, masculine, plural noun for which there is no English equivalent, meaning: *he-they* that are firmly and profoundly established people.

<sup>12</sup> See the *Lexicon* attached to this Translation for The Qur'aan's characterizations of “نوابالاب”= the *albab's* possessors.

<sup>13</sup> The word “لادن” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لادن” which is closer spatially and more specific. So, “directly and possessively” seems to indicate such closeness. See *اللسان*.

<sup>14</sup> The word “تغني” has double meanings: (1) *enriches*, (2) *suffices*. But “enriches” includes suffice and not vice versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task or requirement. Hence “enriches” is superior.

<sup>15</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

<sup>16</sup> The word “الوقود، بفتح الواو” is primarily firewood, but also it could mean any fuel. See *اللسان*.



je'aton<sup>w</sup> (band/military detachments/group)<sup>w</sup> mutually fights in Allah's path while another<sup>w17</sup> unbeliever;<sup>w</sup> they<sup>z</sup> see them twice their-like, the eye's seeing; and Allah supports<sup>18</sup> by His succor whom<sup>p</sup> [He] wills; verily in *tha'leka* (afar-that-it/that)<sup>x</sup> surely (is) an *aebratan* (instructive parable/example) for the *abssa're* (insights/discernments) possessors.

اللَّهُ وَأُخْرَى كَافَّةٌ يَرَوْنَهُمْ  
مِثْلَيْهِمْ رَأَى الْإِنْسَانُ وَاللَّهُ يُوَيِّدُ  
بِصَّرِهِ مَنْ يَشَاءُ إِنَّكَ فِي ذَلِكَ  
لَعِبْرَةٌ لِّأُولِي الْأَبْصَارِ ﴿١٧﴾

14. (Had been) adorned for the mankind love (of) the (carnal) desires:<sup>w</sup> [of]<sup>19</sup> the women, and the sons, and the heaps (of) the heaped-up of [the] gold and [the] silver, and [the] horses<sup>w</sup> the *musannwama'te* (marked/imprinted), and the *an'aa'me*<sup>w20</sup> (cattle/sheep-goats/and camels)<sup>w</sup> and the *hartha* (tillage/cultivation); *tha'leka* (afar-that-it/that)<sup>x</sup> (is) a *mata'ao*<sup>21</sup> (resource for transitory worldly delights) (of) the life<sup>w</sup> (of) the world;<sup>w</sup> and Allah has *busno*<sup>22</sup> (ultimately meritorious beauty) the *ma'aabe*<sup>23</sup> (willful-return).

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ  
النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ  
مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ  
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ  
ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا  
وَاللَّهُ عِنْدَهُ خِزْيُ الْمَوْتِ ﴿١٨﴾

15. Let-say [you<sup>s</sup>]: shall *ouna'bbe'okom* ([I] inform you<sup>s</sup> by piece-of-significant-and-availing-news) by *khayren* (choicer-/superior/worthier) than *tha'lekum* (collective-afar-that); for whom<sup>r</sup> *ettaqaw* (they who had reverentially guarded not to displease Allah) *enda* (by munificence off by Rule of their Lord gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (are) in it;<sup>w</sup> and spouses (wives) *muttabharaton* (they<sup>y</sup> having been purged); and a *redhwanon* (ultimate delight/gratification) from Allah; and Allah (is) *Basseeron* (keenly: Seer/Omnoscient) by the *eba'de* (worshippers/submitters).

قُلْ أَوْفَيْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ  
لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ  
اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٩﴾

16. Who<sup>r</sup> say they:<sup>z</sup> (O), our Lord verily we, we believed, so Let [You<sup>s</sup>] forgive for us our offenses and let-[You<sup>s</sup>] preclude us (from) The Fire's<sup>w</sup> torment.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَّاكُ  
فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ  
النَّارِ ﴿٢٠﴾

17. The *ssabereena* (people of patience) and the *ssadeqeena* (always-truth-enforcers), and the *qa'neteena* (they who are: devotedly obeyers/submitters), and the he-expenders, and the *mustaghfereena* (forgiveness he-seekers) by the *as'ha're* (dawns' ere).

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ  
وَالْمُسْتَغْفِرِينَ  
بِالْأَسْحَارِ ﴿٢١﴾

17 The word "أُخْرَى" is feminine, singular noun, hence: "another<sup>w</sup>." So, unbeliever<sup>w</sup> is superscripted<sup>w</sup>.

18 The word "يُوَيِّدُ" comes from the "أَيَّدُ" which is that "(divine) Might," as in the *Ayah*: "And the Heaven We built it by (divine) Might" (S51: 47), a kind of "Might" which Allah alone possesses.

19 That is for, but "of" is more descriptive as "of" indicates "selectiveness" versus "for" suggests "entireness."

20 The word "the *an'am*" = "الأنعام" or "na'am" "تعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظِلْفٍ" = cattle, sheep, goats, and camels.

21 The word "متاع" = "mata'ao" is rooted in the word "مَتَعَ" with many meanings, among them: a resource for transitory worldly delight. See the Lexicon attached to this Translation for elaboration.

22 Some linguists suggest that the *الحسن* is for the face while the *الجمال* is for the parts of the body and other things. See الهادي

23 The word "المآب" has several meanings, such as: (1) return to the place of abode, (2) return to the source of authority (such as Allah, SWT) by way of repenting, all applying for entities with will. So it's a willful-return. See الراغب.

18. Witnessed/testified Allah that no an *elaha* (a deity) except Him, and the angels and possessors (of) the erudition/knowledge, *Qa'eman*<sup>24</sup> (constantly-Stander-/Maintainer [He]) by the *qeste*<sup>25</sup> (absolute justice post removal of injustice); no an *elaha* (a deity) except Him, The Mighty The *Hakeemo*<sup>26</sup> (infinite *hekamah* Possessor).  
 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ  
 وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا  
 بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ  
 الْحَكِيمُ ﴿١٨﴾
19. Verily the religion *enda* (by: Rule/Dicta/Munificence) (of) Allah (is) [the] Islam; and not differed who<sup>r</sup> *oto* (had been given/accorded they<sup>r</sup>) the book except from after what came (to) them the erudition/knowledge, *baghyyan* (selfish excessiveness/transgression) among them; and whoever [he] unbelieves by Allah's *Aya'te*<sup>v</sup> (messages/signs/proofs) then verily Allah (is) swift (in) the reckoning.  
 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا  
 اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا  
 مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا  
 بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ  
 فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾
20. So *en* (if) mutually they<sup>z</sup> argued you<sup>s</sup> then let-say [you<sup>s</sup>]: *aslamto* (I consigned) my face (i.e. entity) for Allah, and who<sup>p</sup> *ettaba'an*<sup>27</sup> ([he] who closely followed me); and let-say [you<sup>s</sup>] for whom<sup>p</sup> *oto* (they<sup>z</sup> had been accorded) the book, and the *ommeyeena*<sup>28</sup> (they who are unlettered/the Arabs): *a'aslamtom* (have you<sup>r</sup> become Muslims); so *en* (if) *aslamo* (they<sup>r</sup> became Muslims), then *Qad* (already and affirmatively) *ibtadaw* (they<sup>r</sup> found and accepted the divine-guidance); and if they<sup>z</sup> diverted, then verily only on you<sup>s</sup> (is) the announcement, and Allah (is) *Basseeron* (keenly: Seer/Omnoscient) by the *eba'de* (worshippers/submitters).  
 فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ  
 وَمَنِ اتَّبَعْنِي فَقُلْ لِلَّذِينَ أُوتُوا  
 الْكِتَابَ وَالْأُمِّيَّةَ أَسْلَمْتُمْ فَإِنْ  
 أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ  
 تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ  
 بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾
21. Verily who<sup>r</sup> they<sup>z</sup> unbelieve by Allah's *Aya'te*<sup>v</sup> (messages/signs/proofs) and they<sup>z</sup> kill<sup>29</sup> the prophets by other than a right, and they<sup>z</sup> kill whom<sup>p</sup> command they<sup>z</sup> by the *qeste* (absolute justice post removal of injustice) of the mankind, so *bashsher*<sup>30</sup> (let-tell you<sup>s</sup> pleasant tidings to) them, by a painful torment.  
 إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ  
 وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ  
 وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ  
 بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ  
 بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

<sup>24</sup> The word "قَائِمًا" is an *adverbial* construct; see إعراب القرآن، لمحمود صافي and الطبري. For lack of a better word in English to depict this *adverbial sense* the word "constantly" was prefixed to "Maintainer." I chose "Maintainer" in its sense of "keeping in state of constant efficiency and validity," a state doable by Allah only.

<sup>25</sup> The word "القسط" is not just "justice" = "العدل." Thus, "القسط" is *absolute justice post removal of the injustice*. See the Lexicon attached to this Translation for the difference between "القسط" and "العدل."

<sup>26</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>27</sup> The word "closely" is used to *intensify* the word "follow," as the Arabic is "اتَّبَعَ" not "تَبَعَ."

<sup>28</sup> The word "أُمِّيَّة" (referring to the Arabs) is the plural for "أُمِّي" = "unlettered." In English "unlettered" is an adjective, so no plural for it. So I resorted to transliteration and parenthetical explanation. Also the "أُمِّيَّة" could mean the Gentiles.

<sup>29</sup> The word "kill" here is used in the *present/future tense* is, and Allah knows best, an *epithet* for them characterizing them as *killers of the prophets at all times*. (Reader must bear in mind *prophet vis-à-vis messenger*).

<sup>30</sup> See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubasheron* = بَشِّرْ بِبُشْرَى مُبَشِّرٍ.

22. Those who<sup>r</sup> (*had*) miscarried<sup>w</sup> their works<sup>w</sup> in the world<sup>w</sup> and the Hereafter;<sup>w</sup> and not for them of succorers. أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾
23. Have not [*you*<sup>s</sup>] seen to whom<sup>r</sup> *oto* (*they*<sup>z</sup> *had been allotted/accorded*) a lot of the book, they<sup>z</sup> (*are being*) invited to Allah's Book, to rule among them, afterwards, diverts a team of them, while they (*are*) shunners. أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ ﴿٢٣﴾
24. *Tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) because verily they said: never touches/betides us The Fire<sup>w</sup> except days *ma'adoda'ten*<sup>w</sup> (*a few/countables*)<sup>w</sup> and beguiled them in their religion what they<sup>z</sup> were *yastarona* (*they*<sup>z</sup> *craft a lie for fraudulent end*). ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَغَرَّبُوا فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾
25. So how *edha*<sup>31</sup> (*when*) We gathered them for a day<sup>x</sup> no suspicion (*is*) in it<sup>x</sup> and (*had been*) fulfilled-she<sup>v32</sup> every self<sup>w</sup> what earned-she<sup>y</sup> while they (*are*) not *yodh'lamoona*<sup>33</sup> (*to be wronged they*<sup>r</sup>). فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾
26. Let-say [*you*<sup>s</sup>]: *Allahumma*<sup>34</sup> (O, Allah) Owner (*of*) The proprietorship;<sup>x</sup> *to'atey* ([*You*<sup>s</sup>] *accord/give*) the pro prietorship<sup>x</sup> for whom<sup>p</sup> [*You*<sup>s</sup>] will and [*You*<sup>s</sup>] wrest The proprietorship<sup>x</sup> from whom<sup>p</sup> [*You*<sup>s</sup>] will; and [*You*<sup>s</sup>] aggrandize/dignify whom<sup>p</sup> [*You*<sup>s</sup>] will and [*You*<sup>s</sup>] humiliate whom<sup>p</sup> [*You*<sup>s</sup>] will; by Your<sup>t</sup> Hand<sup>35</sup> (*is*) the *khayro* (*mercy/revelation/goodness/worthiness-/possession/provision/power/rain*); verily You<sup>g</sup> (*are*) over every thing (*is*) Omnipotent. قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يَبِيدُكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾
27. [*You*<sup>s</sup>] transpierce the night in the *naba're* and [*You*<sup>s</sup>] transpierce the *naba're* (*between sunrise and sunset*) in the night; and *tokbrejo* ([*You*<sup>s</sup>] *emerge/produce*) the *hayya* (*living-/alive*) from the *mayye'te*<sup>36</sup> (*eventually dying entity*) and *tokbrejo* the *mayye'te* from the *hayya*; and *tar'zeqo* ([*You*<sup>s</sup>] *grant provisions/victuals for sustenance to*) whom<sup>p</sup> [*You*<sup>s</sup>] will by other than a count. تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

<sup>31</sup> This "إِذَا" is *not* a conditional article, See اعراب القرآن، لـ محمود صافي، معني اللبيب، والدر المصون لت أحمد الحلبي.

<sup>32</sup> The word "وُفِّيَتْ" from "الوفاء" = "التمام"، meaning *gathering the last component of any obligation to make it a whole*. Thus, "وُفِّيَتْ" means *had been endeavored and gathered the last part of an obligation and fulfilled it*.

<sup>33</sup> The word "wronged" has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah*.

<sup>34</sup> The expression "اللهم" = "يا الله" means a call of *invoking/supplicating/beseeching Allah*.

<sup>35</sup> Some say that the "hands" are *symbols* of divine Might. What must be remembered is that *none* in existence *like Allah*, so there is *no-way* to compare Allah's "Hands" with anything.

<sup>36</sup> The word "*mayye'te*" is *commonly confused* with "*may'te*," has *no exact English equivalent per se*. So, "*mayye'te*" is *best approximated* by an entity that will be *eventually-dying*, whereas "*may'te*," = "ميت" with a *sokoon* on the "ي" means "*dead*". The Qur'aan is 100% consistent in this regards.



28. Let-not *yattakbethee*<sup>37</sup> (*they*<sup>z</sup> take and make) the believers the unbelievers *awle'ya*<sup>38</sup> (*allies/guardians*) of without/lesser than<sup>39</sup> the believers; and whoever [*he*] does *tha'leka* (*afar-that-it*)<sup>x</sup> then (*that is*) not of Allah in a thing, except that *tattaqo* (*you*<sup>z</sup> reverentially guard not to displease Allah) from them a *toqattan*<sup>w</sup> (*a circumspetive precaution*);<sup>w</sup> and *youbadhdherokum* (*cautions you*<sup>b</sup>) Allah *Nafsabo*<sup>40</sup> (*Hissself, i.e. His retribution*), and to Allah (*is*) the destiny. لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتَ ۚ وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾
29. Let-say [*you*]<sup>s</sup>: *en* (*if*) you<sup>z</sup> hide what (*is*) in your<sup>n</sup> chests or you<sup>z</sup> disclose/flash it<sup>x</sup> Allah knows it<sup>x</sup> and [*He*] knows what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth,<sup>w</sup> and Allah over every thing (*is*) Omnipotent. قُلْ إِنْ تَحْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ ۚ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾
30. Day finds each self<sup>w</sup> what worked-she<sup>y</sup> of *kehayren*<sup>x</sup> (*goodness/desirables/provision/worship*)<sup>x</sup> *muhdbaran*<sup>41</sup> (*that which was presented/produced predeterminedly vis-à-vis time and place*); and what worked-she<sup>y</sup> of an ill<sup>x</sup> [*it*]<sup>w</sup> longs<sup>42</sup> if that (*were*) between it<sup>w</sup><sup>43</sup> and between [*it*]<sup>x</sup><sup>44</sup> an *amadan*<sup>45</sup> (*term-limit end*) afar; and *youbadhdherokum* (*cautions you*<sup>b</sup>) Allah *Nafsabo*<sup>46</sup> (*Himself, i.e. His retribution*), and Allah (*is*) *Ra'oofon*<sup>47</sup> (*iteratively Forbearer-/Clement*) by the *eba'de* (*worshippers/submitters/slaves*). يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۚ وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ ۚ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾
31. Let-say [*you*]<sup>s</sup>: *en* (*if*) were you<sup>c</sup> loving Allah then *ettabe'oney*<sup>48</sup> (*let-you*<sup>z</sup> closely-follow me) (*then*) Allah (*shall*) love you<sup>b</sup> and [*He*] forgives for you<sup>b</sup> your<sup>n</sup> offenses; and Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*). قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾
32. Let-say [*you*]<sup>s</sup>: let-obey you<sup>z</sup> Allah and the messenger; then *en* (*if*) they<sup>z</sup> diverted, then verily Allah loves not the unbelievers. قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

<sup>37</sup> The word “اتَّخَذَ” from “الِاتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ”, as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presumingf some thing about what was taken. Thus, it is not just the mere taking.

<sup>38</sup> The word “أولياء” could also mean: friends, protectors, allies.

<sup>39</sup> That is besides or in preference to the believers.

<sup>40</sup> That is His retribution if you<sup>f</sup> violate His Criteria of established Sabreyah maxims.

<sup>41</sup> The word “muhdbaran”= “محضرا” is passive objective noun rooted in the past tense verb of “حضر,” So “محضرا” means: presented predeterminedly vis-à-vis time and place), such as the student in a classroom.

<sup>42</sup> The word “تودُّ” means having an earnest desire for some thing beyond reach, i.e. it cannot materialize in life, but surely will materialize in the Hereafter.

<sup>43</sup> This “it<sup>w</sup>” refers to the “النفس” (the self<sup>w</sup>), in Arabic a feminine gender, so its<sup>w</sup> reference must be feminized.

<sup>44</sup> This “it<sup>x</sup>” refers to the “السوء” the ill, in Arabic a masculine gender, so its<sup>x</sup> reference must be made masculine.

<sup>45</sup> The word “الامد”= “نهاية الأجل” i.e. the term-limit end. See اللسان.

<sup>46</sup> See See the Lexicon attached to this Translation regarding “Nafsabo.”

<sup>47</sup> The word “رؤوف” of “الرافة” which is more intensive than “الرحمة” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a protective-mercy=clemency. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

<sup>48</sup> The word “closely” is used to intensify the word “follow,” as the Arabic is “اتَّبِعُوا” not “تبعوا.”

33. Verily Allah *estafa*<sup>49</sup> (*superlatively and exclusively selected*) Adam and Noohan (Noah) and *aala*<sup>50</sup> (*family/house-/kin/chiefs/followers*) Ebraheema (Abraham), and *aala* Imrana over the worlds. ﴿٣٣﴾
34. A progeny<sup>w</sup> some (*of*) it<sup>w</sup> of some; and Allah (*is*) *Sa'meeon*<sup>51</sup> (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient. ﴿٣٤﴾
35. *Edb* (*when*) said-she<sup>y</sup> Imran's [woman] (i.e. wife): my Lord, verily I vowed for You<sup>g</sup> what (*is*) in my belly, votary<sup>52</sup>; so *taqabbal*<sup>53</sup> (*let-clemently accept [You]*) from me, verily You,<sup>g</sup> You<sup>s</sup> (*are*) The *Sa'meeo*<sup>54</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient. ﴿٣٥﴾
36. Then *lamma* (*when/whence*) delivered-she<sup>y</sup> her, said she:<sup>y</sup> my Lord, verily I delivered her a female; and Allah (*is*) knower by what delivered-she<sup>y</sup>; and not the male (*is*) like the female; and that I named her *Maryama* (Mary); and verily I refuge her by You<sup>g</sup> and her offsprings (*too*) from the Satan, the *ra'jeeme* (*he-who is ever multitudinously stoned/cursed*). ﴿٣٦﴾
37. So *taqabbala*<sup>55</sup> (*clemently accepted*) her, her Lord by an acceptance *hasanan* (*ultimate meritorious deed*); and sprouted<sup>56</sup> her [He] a sprouting *hasanan*; and [He] (*caused to*) sponsor her *Zacharia*; everywhen [he] entered on her the niche<sup>57</sup> [he] found *enda* (*by*) her a *rez'qan*<sup>x</sup> (*provision/victual*),<sup>x</sup> said [he]: O, *Maryamo* (Mary) where-from<sup>58</sup> for you<sup>y</sup> this; said she:<sup>y</sup> it<sup>x</sup> (*is*) from ﴿٣٧﴾

49 The word "اصطفى" means: *selected the best* from among other similars. The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* "على." In the case of (a) it *could* include *more than a single element*. In the case of (b) it means it is *exclusivity*, of "الاصطفاء," that is "الاصطفاء" is *exclusively* for a single element. See the *Lexicon* to this *Translation* for elaboration and specific examples.

50 The word "آل" has many meanings, among them: (1) the family of a person, i.e. wife and children, (2), the chiefs of a family (3) the followers of a certain leaders. (4) The distant indistinguishable human apparition. It is also used to *ennoble* and *dignify*.

51 See the *Lexicon* attached to this *Translation* for this multi-meaning word the "Same'o" = "السميع."

52 The word "mubarraran" = "مُحَرَّرًا" is an *objective, masculine singular noun*, meaning: he who is individualized or specified and made to worship or be in the service of the house of worship. In English like votary.

53 The word used in The Qur'aan is "تقبل," not "اقبل" = accept. Thus, "تقبل" means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, تقبل = [You] *clemently accept*.

54 See the *Lexicon* attached to this *Translation* for this multi-meaning word the "Same'o" = "السميع."

55 In this case, as in this great *Ayah*, Allah *clemently* or *mercifully* accepted Mary's rearing.

56 The word "انبتها," "sprouted her," not only in the sense of *began* her growth but *developed* her, which is yet another meaning of "sprout."

57 he word "niche" = "محراب" named "محراب" to worship in it, meaning to wage war against the Satan.

58 The word "أنى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

ende (by munificence of/by Rule of) Allah; verily Allah *yarxogo* (grants provisions/victuals) whom<sup>p</sup> [He] wills by other than a count.

اللَّهُ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ٣٧

38. Afar-there<sup>59</sup> prayed (to)/invoked Zacharia his Lord, said [he]: my Lord let-grant [You<sup>s</sup>] for me from *ladon*<sup>60</sup> (directly and possessively from) You<sup>g</sup> a good<sup>w</sup> progeny;<sup>61</sup> verily You<sup>g</sup> (are) Sa'meeo<sup>62</sup> (Acute-Hearer/favorable Answerer to) the prayer/invocation.

هَٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ٣٨

39. So [called-she<sup>v</sup>] him the angels<sup>x63</sup> while he (was) standing/stander praying in the niche: verily Allah *youbashshero*<sup>64</sup> (tells pleasant tidings to) you<sup>g</sup> by Yahya (John), *mussaddeqan*<sup>65</sup> (accepter as credible) by a word<sup>66</sup> of Allah, and a master/forbearer, and *bassoran*<sup>67</sup> (chastely abstainer) and a prophet of the *ssa'lebeena* (righteous-people).

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ٣٩

40. Said [he]: my Lord/lord<sup>68</sup> wherefrom<sup>69</sup> (to) be for me a *gholamon*<sup>70</sup> (boy) while *qad* (already and affirmatively) attained me the agedness/elderliness and my [woman] (i.e. wife) (is) a barren/sterile; said [He/he]: like *tha'leka* (afar-that-it)<sup>x</sup> Allah does what [He] wills.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ٤٠

41. Said [he]: my Lord/lord, let-make [You<sup>s</sup>]/you<sup>s</sup> for me an *Aya'tan*<sup>w</sup> (sign);<sup>w</sup> said [He/he]: your<sup>t</sup> *Aya'to*<sup>w</sup> = (*Aya'tan*<sup>w</sup> is) that [you<sup>s</sup>] speak not (to) the mankind (for) three days, save symbolically,<sup>71</sup> and let-remember [you<sup>s</sup>] your<sup>t</sup> Lord myriadly, and *sabbeh*<sup>72</sup> (let-say [you<sup>s</sup>]: *subhana Allah*) by the *aasbeyye*<sup>73</sup> (the early part of night) and the *ebka're*<sup>74</sup> (a little after sun rise until mid-day).

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءَايَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادَّكُرَ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ٤١

<sup>59</sup> In Arabic the words: “هنا,” “هناك,” and “هناك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” Thus, “هناك” implies that Zacharia’s prayer came later, i.e. not there and then when Mary said: “verily, Allah provides whom He wills without count.”

<sup>60</sup> The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ,” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (You) seems to indicate such closeness. See اللسان.

<sup>61</sup> The word “ذُرِّيَّةً” linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. In this context progeny seems to be what applies.

<sup>62</sup> See the Lexicon attached to this Translation for this multi-meaning word the “Same’o”= “الْمُسْمِعُ.”

<sup>63</sup> See the Lexicon attached to this Translation for the word “الملائكة” although in the plural what is meant is one great angel, that of Gabriel. Some time in the Arabic tongue expressions they say: where are the “princes” or the “bosses” when they mean the prince or the boss respectively. Also, since the “الملائكة”= angels, is a “broken plural” in Arabic Grammar, its reference is feminized, hence “called-she” him.”

<sup>64</sup> See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubasheron*= بَشَّرًا يُبَشِّرُ أَمْبَشِيرًا.

<sup>65</sup> The word “mussaddeqan” is more than an “affirmer,” it is accepter of the referent as credible.

<sup>66</sup> The expression “by word of Allah” means Allah’s messenger and prophet Isa (Jesus) peace be upon him and his chaste mother, who came into existence by Allah’s word: “be” and he became.

<sup>67</sup> The word “حَصُورًا” is a subjective noun in the intensive form, meaning he who is abstainer (from sexual activities, while capable of doing it). That is to say: he who is chastely abstainer.

<sup>68</sup> The word “رَبِّ” in “رَبِّ” here could mean: (1) Allah or (2) the Arch Angel, Gabriel. See القرطبي.

<sup>69</sup> The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom.

<sup>70</sup> The word “gholamon” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

<sup>71</sup> That is gesturally.

<sup>72</sup> The phrase “subhana Allah,” means: Allah is hallowedly and marvelously deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

<sup>73</sup> The word: “العشي” = “early part of night,” as there is no English equivalent for “العشي”.

<sup>74</sup> The word: “إبكار”=the time period spanning a little after sun rise until mid-day.



42. And *edh* (*when*) said-she<sup>y</sup> the angels (*Arch Angle Gabriele*): O, Maryamo (*Mary*) verily Allah *esstafa*<sup>75</sup> (*superlatively and exclusively selected*) you<sup>vg</sup> and *tabha'ra'ke* ([He] *purged you*<sup>vg</sup>) and *esstafa* [He] you<sup>y</sup> over the worlds' women. وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرَيْمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾
43. O, Maryamo (*Mary*): *uq'no'tee* (*let-you*<sup>y</sup> *devotedly-obey-/submit*) for your<sup>y</sup> Lord and let-kowtow [you<sup>vg</sup>] and *erka'ey* (*let-markedly bow* [you<sup>vg</sup>] *i.e.* *head stooping, chest paralleling the ground and both palms leaning on the knees*) with the *ra'keyeena* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*). يَمْرَيْمُ أَفَتِي لِرَبِّكِ وَأَسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾
44. *Tha'leka* (*that-afar-it/that*) (*is*) of the invisible *an'ba'e*<sup>x76</sup> (*significant-and-availing-tidings*)<sup>x</sup> [We] reveal<sup>77</sup> it<sup>x</sup> to you;<sup>g</sup> and you<sup>g</sup> were not *laday*<sup>78</sup> (*directly present by*) them *edh* (*when*) throwing they<sup>z</sup> their pens (*arrows*), which (*of*) them (*should*) sponsor Maryama (*Mary*); and you<sup>g</sup> were not *laday* them *edh* dispute they<sup>z</sup> (*as to the sponsorship of her upbringing*). ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾
45. *Edb* (*when*) said-she<sup>y</sup> the angels (*Arch Angle Gabriele*) O, Maryamo (*Mary*) verily Allah *youbashshero*<sup>79</sup> (*tells pleasant tidings to*) you<sup>vg</sup> by a word from Him, his name (*is*): the Messiah *Esa* (*Jesus*), *Maryama's* (*Mary's*) son, notable/prestigious in the world<sup>w</sup> and the Hereafter<sup>w</sup> and of the *mugarrabeena* (*he-who is among the ones brought highest to Allah*). إِذْ قَالَتِ الْمَلَكَةُ يَمْرَيْمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُفَرِّقِينَ ﴿٤٥﴾
46. And [he] speaks (*to*) the mankind in the cradle and *kablan* (*maturely*) and of the *ssa'lebeena*<sup>80</sup> (*righteous-people*). وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾
47. Said-she:<sup>y</sup> my lord (*Arch Angle Gabriele*) where-from<sup>81</sup> (*to*) be for me a child<sup>82</sup> while not *yamsas* (*touch/come-on to/had sexual relation with*) me a human; said [he]: like *tha'leka* (*that-afar-it/that*) Allah creates what<sup>83</sup> [He] wills; if [He] judged a matter<sup>x</sup> so verily only says [He] for it:<sup>x</sup> let-[you<sup>s</sup>] be so [it<sup>x</sup>] is. قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسْسَنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾

<sup>75</sup> See the *Lexicon* attached to this *Translation*.

<sup>76</sup> See the *Lexicon* attached to this *Translation* for “*naba'a*.”

<sup>77</sup> The word “*نوحى*” is rooted in “*وحي أو أوحى*” which denotes at least *six* diverse meanings, *all* for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “*الوحي*” is *fire* for king. See *اللسان*.

<sup>78</sup> The word “*لدى*” in “*لديهم*” from “*لدى*” is *closer* than “*عند*” as you can say: “*عندي مال و المال ليس بقبضتك الآن*” so “*لدى*” which *closer spatially and more specific*. So, “*directly present by*” (them) seems to *indicate such closeness*. See *اللسان*.

<sup>79</sup> See footnote 64 above regarding *يُشِير*.

<sup>80</sup> The Arabic word “*الصالحين*” is *plural* for “*صالح*,” of which he, *Esa*, is *one* of them. The English word “*righteous*” is an *adjective* so *no plural* for it; hence, *salehen* (*righteous people*). He spoke in the “*cradle*” as a *phenomenal sign/proof* exonerating his chaste mother, and “*maturely*” as *Allah's Prophet and Messenger* to the Israelites.

<sup>81</sup> See footnote 69 above, regarding “*أنى*.”

<sup>82</sup> The word “*ولد*” applies to a “*son*” or a “*daughter*.” See *الهادي*.

<sup>83</sup> The particle “*ما*” is “*إسم أو أداة شرط*,” = *conditional noun/particle*; or “*ما*” = “*إسم موصول*” = *connective noun* meaning *that which*. See *الذر المصون*, لـ أحمد الحلب و إعراب القرآن، لمحمود صافي.

48. And [He] teaches him the book,<sup>84</sup> and the *hekmeta*<sup>w85</sup> **وَعَلَّمَهُ الْكِتَابَ وَالْحِكْمَةَ** and the Torah and the Euangelion.<sup>86</sup> **وَالْتَّوْرَةَ وَالْإِنْجِيلَ** (18)
49. And a messenger to Israel's sons: *anney (that I) qad* (already and affirmatively) came (to) you<sup>b</sup> by an *Ayaten*<sup>w</sup> (miracle/sign/proof)<sup>w</sup> from your<sup>n</sup> Lord; verily [I] create for you<sup>b</sup> of the mud like the bird's-mold<sup>x</sup> then [I] blow in it;<sup>x</sup> then [*it*<sup>x</sup>] be<sup>w</sup> a bird<sup>x</sup> by Allah's leave; and [I] cure the *akmah* (blind at birth) and the leper; and [I] quicken the deceased, by Allah's leave; and *ouna'bbe'o* ([I] inform by piece-of-significant-and-availing-news to) you<sup>b</sup> by what you<sup>z</sup> eat and what you<sup>z</sup> save in your<sup>n</sup> houses; verily in *tha'leka* (that-afar-it/that) surely (is) an *Ayatan*<sup>w</sup> (sign/proof)<sup>w</sup> for you<sup>b</sup> en (if) you<sup>c</sup> were believers. **وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِن كُنتُمْ مُّؤْمِنِينَ** (19)
50. And *mussaddeqan*<sup>87</sup> (accepter as credible) for what (had been) between-my-hands<sup>w</sup> (i.e. before me) of the Torah; and to legitimize [I] for you<sup>b</sup> some (of that) which<sup>x</sup> (had been) illegitimated on you;<sup>b</sup> and I came (to) you<sup>b</sup> by an *Ayaten*<sup>w</sup> (miracle/sign/proof)<sup>w</sup> from your<sup>n</sup> Lord; so *ettaqo* (let-reverentially guard you<sup>z</sup> not to displease) Allah and let-you<sup>z</sup> obey [me].<sup>88</sup> **وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا** (20)
51. Verily Allah (is) my Lord and your<sup>n</sup> Lord, so let-worship Him you;<sup>z</sup> this (is) *Sse'ratten* (path) straight. **إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ** (21)
52. Then *lamma* (when/whence) sensed *Esa* (Jesus) from them the unbelief said [he]: who<sup>a</sup> (are) my succorers to Allah; said the Disciples: we (are) Allah's succorers, we believed by Allah and let-witness/testify [you<sup>s</sup>] by- such we surely (are) Muslims (*consigners to Allah*). **فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ** (22)
53. (O), our Lord: we believed by what (had) descended You<sup>g</sup> and *ettaba'na* (we closely-followed) the messenger, so let-[You<sup>s</sup>] write us with the witnesses. **رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ** (23)
54. And machinated they<sup>z</sup> machination, and Allah (is) *khayro* (superior/worthier) of the machinators. **وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ** (24)

<sup>84</sup> the word “الكتاب”=book, or “الكتابة”=writing, i.e. hand-writing. See القرطبي.

<sup>85</sup> See the Lexicon attached to this Translation for “*hekma*.”

<sup>86</sup> This translator does not believe it is fit to parenthetically state “the Gospel” for the Euangelion, as the Euangelion is the pure and unaltered divine Book to Isa (Jesus); whereas the Gospel is verifiably authored book by mostly unknown authors; and is verifiably full of errors and contradictions.

<sup>87</sup> The word “*mussaddeqan*” is more than an “affirmer,” it is accepter of the referent as credible.

<sup>88</sup> The letter “ن” in “اطيعون,” by Arabic (Linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فارهبون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

55. *Edb (when)* Allah said: O, *Esa (Jesus)*, verily I am *mutawafeeka*<sup>89</sup> (receiving you<sup>g</sup> whole) and raising you<sup>g</sup> to Me, and purging you<sup>g</sup> [I] from whom<sup>r</sup> unbelieved they;<sup>z</sup> and [I am] making whom<sup>r</sup> *ettaba'aka*<sup>90</sup> (they<sup>z</sup> who closely followed you<sup>g</sup>) above whom<sup>r</sup> unbelieved they<sup>z</sup>, to The *Qeyamete's*<sup>w</sup> (Judgment's) Day; afterwards to Me (is) your<sup>n</sup> return then [I] rule among you<sup>b</sup> in what you<sup>c</sup> were in it<sup>x</sup> differing. إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾
56. So as-to who<sup>r</sup> unbelieved they,<sup>z</sup> then [I] torment them a hard/severe torment in the world<sup>w</sup> and the Hereafter;<sup>w</sup> and not for them of succorers. فَأَمَّا الَّذِينَ كَفَرُوا فَعَذَبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٥٦﴾
57. And as-to whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> so fulfills<sup>91</sup> (for) them [He] their remunerations; and Allah loves not the *dha'lemeena*<sup>92</sup> (injustice-doers). وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمُ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾
58. *Tha'leka*<sup>x</sup> (that-as-for-it/that)<sup>x</sup> [We] recite it<sup>x</sup> on you<sup>g</sup> of the *Aya'te*<sup>w</sup> (messages/signs/proofs) and The *Thekro (Qur'aan)* The *Hakeeme*,<sup>93</sup> infinite *hekma*<sup>94</sup> Possessor). ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾
59. Verily *Esa's (Jesus)* parable/example *enda (by rule of)* Allah (is) like Adam's parable/example, [He] created him of *tora'ben (crushed sand)*; afterwards [He] said to him: let-[you<sup>s</sup>] be, so [he] is. إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾
60. The right (is) from your<sup>r</sup> Lord so let-not be [you<sup>s</sup>] of the dubitantes. الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾
61. So whoever [he] mutually argued you<sup>g</sup> in him (*Esa/Jesus*) from after what came (to) you<sup>g</sup> of the knowledge/erudition, then let-say [you<sup>s</sup>]: let-come you<sup>z</sup>: [we] summon our sons and your<sup>n</sup> sons and our women and your<sup>n</sup> women and our selves<sup>w</sup> and your<sup>n</sup> selves<sup>w</sup> afterwards *nabta'bel ([we] elaborately supplicate-/mutually curse)*, then [we] make Allah's curse on the liars. فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾
62. Verily this (is) surely it<sup>x</sup> (is) the narrative<sup>x</sup> the right<sup>x</sup>; and not of an *elaben (a deity)* except Allah; and verily Allah (is) surely He (is) The Mighty The *Hakeemo*<sup>95</sup> (infinite *hekma*<sup>96</sup> Possessor). إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۖ وَمَا مِنْ إِلَهِ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

<sup>89</sup> The word *المسيح* عليه السلام سوف يموت بعد رجوعه إلى = متوفيك اني مستملك كاملا، أي ليس فقط بالروح دون الجسم الأرض و وقتله المسيح الذجال. انظر اللسان

<sup>90</sup> The word "closely" is used to intensify the word "followed," as the Arabic is "اتبعوك" not "اتبعوك."

<sup>91</sup> The word "يوفي" in "يوفيههم" from "الوفاء" = "التمام"، meaning gathering the last component of any obligation to make it a whole. Thus, "يوفي" means endeavor and gather the last part of an obligation to fulfill it.

<sup>92</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

<sup>93</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>94</sup> See the *Lexicon* attached to this Translation for "hekma."

<sup>95</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>96</sup> See *Lexicon* attached to this Translation for "hekma."



63. So *en (if)* they<sup>z</sup> diverted, then verily Allah (*is*) Omniscient by the corrupters. فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿١٣﴾
64. Le-say [*you*<sup>s</sup>]: O, folks (*of*) the book let-come you<sup>z</sup> to a *sawa*<sup>\*</sup> (*just/mutually equitable*) word between us and [between] you:<sup>b</sup> that not [*we*] worship except Allah and [*we*] partner not by Him a thing; and let-not *yattakbetha*<sup>97</sup> (*take and make*) some (*of*) us some (*as*) lords of lesser than/without Allah; then, *en (if)* they<sup>z</sup> diverted, then let-say [*you*<sup>s</sup>]: let-testify/witness you<sup>z</sup> by-such we surely (*are*) Muslims (*consigners to Allah*). قُلْ يَٰأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكَوُ لَا شَرِكُ بِهِءَ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١٤﴾
65. O, the book's folks, wherefore mutually you<sup>z</sup> argue in *Ebraheema* (*Abraham*) while not (*had been*) descended-she<sup>y</sup> the Torah<sup>w</sup> and the Euangelion<sup>x98</sup> except from after him; do then not reason you.<sup>z</sup> يَٰأَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿١٥﴾
66. Ha you<sup>f</sup> these mutually argued you<sup>c</sup> in what for you<sup>b</sup> by it<sup>x</sup> erudition/knowledge, so wherefore mutually argue you<sup>z</sup> in what not for you<sup>b</sup> by it<sup>x</sup> erudition-/knowledge; and Allah knows and you<sup>f</sup> know not. هَآأَنْتُمْ هَٰؤُلَاءِ حُجَجْتُمْ فِيمَا لَكُمْ بِهِءَ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِءَ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٦﴾
67. Neither was *Ebraheemo* (*Abraham*) a Jewish and nor a *Nasraneyyan* (*Christian*); [and,] but [*he*] was *haneefan*<sup>99</sup> (*soundly leaning [he]*) Muslim, and [*he*] was not of the *mushre-keena* (*he-they who partner deities with Allah/ he-polytheists*). مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٧﴾
68. Verily worthiest (*of*) the mankind by *Ebraheema* (*Abraham*) (*are*) surely who<sup>r</sup> *ettaba'a* (*they<sup>z</sup> who closely followed*) him, and this<sup>x</sup> [the] prophet, and who<sup>r</sup> they<sup>z</sup> believed; and Allah (*is*) the believers' *Wa'leyon* (*Guardian/ Ally*). إِنَّ أَوَّلَى الْآلِاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٨﴾
69. Longed-she<sup>y100</sup> a *ta'efa'ton*<sup>w</sup> (*a group/faction/party*)<sup>w</sup> of the book's folks if<sup>101</sup> they<sup>z</sup> (*could*) mislead you<sup>b</sup> and not they<sup>z</sup> mislead except themselves<sup>w</sup> while not perceive they.<sup>z</sup> وَدَّتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّوكَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿١٩﴾

\* The word "سواء" means **عدل=just**, as it is an **adjective=نعت**, i.e. qualitative/descriptive; qualifying **كلمة=word**.

That is how the **المفسرون** say. For example, among them: الطبري، القرطبي، ابن عباس، ابن كثير، and many others.

97 The word "يَتَّخِذُ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in **لسان العرب**; therefore, "يَتَّخِذُ" is always taking and presuming some thing about what was taken. Thus, it is not just the mere taking.

98 See the *Lexicon* attached to this *Translation* for the word "Euangelion," presumably the "Gospel."

99 The word "حَنِيفًا" = "مِيلًا" in this *Ayah* is a *predicate construct* (for **كان**), hence "incliner/soundly leaning [*he*]. See the *inclining/leaning*" is to the sound religion or faith of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple idols'* worships.

100 The word "وَدَّتْ" translated as "*longed-she*" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

101 The particle "لو" since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when." See **مغني اللبيب، ابن هشام**.

70. O, you the book's folks: wherefore you<sup>z</sup> unbelieve by Allah's *Aya'te*<sup>w</sup> (*miracle/igns/proofs*) while you<sup>f</sup> witness. يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾
71. O, you the book's folks: wherefore addle you<sup>z</sup> the right<sup>x</sup> by the falsehood<sup>x</sup> and you<sup>z</sup> conceal the right<sup>x</sup> while you<sup>f</sup> know. يَا أَهْلَ الْكِتَابِ لِمَ تَلْبُسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾
72. And said-she<sup>y</sup> a *tta'efa'ton*<sup>w</sup> (*group/faction/party*)<sup>w</sup> of the book's folks: let-believe you<sup>z</sup> by (*that*) which<sup>x</sup> (*had been*) descended on who<sup>r</sup> they<sup>z</sup> believed the *naha're* (*between sunrise and sunset*)<sup>x</sup> face<sup>x102</sup> and let-unbelieve you<sup>z</sup> (*by*) its<sup>x</sup> end;<sup>x</sup> *la'allā* (*craving currently unavailable deed that, perhaps*) they return they.<sup>z</sup> وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجْهَ النَّهَارِ وَآكُفُّوا ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾
73. And let-not believe you<sup>z</sup> except for whom<sup>p</sup> [*he*] followed your<sup>n</sup> religion; let-say [*you*<sup>s</sup>]: verily the *huda* (*divine-guidance*) (*is*) Allah's *huda*; that *youa'ta* (*to be accorded/given*) an *ahadon*<sup>103</sup> (*a: unique one/lone/any-one*) like what *oteytom* (*you*<sup>c</sup> *had been accorded/given*) or they<sup>z</sup> mutually argue (*with*) you<sup>b</sup> *enda* (*by rule of*) your<sup>n</sup> Lord; let-say [*you*<sup>s</sup>]: verily the munificence<sup>x</sup> (*is*) by Allah's hand<sup>w104</sup> *youa'tey* (*[He] accords/gives*) it<sup>x</sup> (*to*) whom<sup>p</sup> [*He*] wills; and Allah (*is*) *Wa'seon*<sup>105</sup> (*Surrounder and encompassing all things*), Omniscient. وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ وَبَيْنَكُمْ قُلُوبٌ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتِيَ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّكُمْ عِنْدَ رَبِّكُمْ ۖ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾
74. Particularizes [*He*] by His mercy<sup>w</sup> whom<sup>p</sup> [*He*] wills, and Allah (*is*) possessor (*of*) the munificence the great. يَخْنُصُ بِرَحْمَتِهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾
75. And of the book's folks whom<sup>p</sup> *en* (*if*) [*you*<sup>s</sup>] entrust him by a talent<sup>x106</sup> *youaddey*<sup>107</sup> (*he personally delivers or performs his full obligations due to*) it<sup>x</sup> to you;<sup>g</sup> and of them whom<sup>p</sup> *en* (*if*) [*you*<sup>s</sup>] entrust him by a *dinar*<sup>x</sup> (*a gold coin*)<sup>x</sup> not *youaddey* it<sup>x</sup> to you<sup>g</sup> except when<sup>o</sup> /as-long-as<sup>108</sup> you<sup>g</sup> bided on him standing/stander; *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) because verily said they:<sup>z</sup> not on us in the *ommeyeena*<sup>109</sup> (*they who are unlettered/the Arabs*) a path; and say they<sup>z</sup> on Allah the untruth while they know. وَمِنْ أَهْلِ الْكِتَابِ مَنۢ إِن تَأْمَنُهُ بِقِطَارٍ يُؤَدِّيهِ إِلَيْكَ وَمِنْهُمْ مَّنۢ إِن تَأْمَنُهُ بِيَدِينَ لَا يُؤَدِّيهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَّتِنِ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

<sup>102</sup> The expression "day's face," is Arabic *tongue* expression meaning *the beginning of the day*.

<sup>103</sup> See the *Lexicon* attached to this *Translation* regarding "أحد."

<sup>104</sup> Some maintain that the "hands" are *symbols* of divine Might or Power.

<sup>105</sup> The word "*wa'seon*" is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) *vastly spacious*, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything."

<sup>106</sup> A *talent*<sup>p</sup> = "قنطار" is an amount of *weight equal to 1,200 ounces of gold*, used in *ancient time*.

<sup>107</sup> With respect the word "*youaddey*," it is to be noted that it is from "أداء," meaning: *personally performing (the obligation)*, e.g.: a *payer* must pay the payment to the *payee* in *person* or in certain circumstances the *payee's legal representative*. This is in contrast to "*waffā*" = "وفى" *paid the full obligations in any way*.

<sup>108</sup> See the *Lexicon* attached to this *Translation* regarding "ما المصدريّة."

<sup>109</sup> See the *Lexicon* attached to this *Translation* regarding "أميين."

76. Bala<sup>110</sup> (*certainly-not*); whoever [he] fulfilled<sup>111</sup> by his covenant and *ettaqa* (*he had reverentially guarded not to displease Allah*), then verily Allah loves the *mutaqeena* (*reverential guarders against Allah's displeasure*).  
 اللَّهُ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾
77. Verily who<sup>r</sup> purchase they<sup>z</sup> by Allah's covenant and their *ayma'ne* (*oaths*) a little price, those for them no *khalafa*<sup>112</sup> (*good-portion/lot*) in the Hereafter,<sup>w</sup> and neither Allah speaks (*to*) them nor looks at them [He] The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day, nor *youzakkey*<sup>113</sup> (*He: exculpates/befits/suits and blesses*) them, and for them (*is*) a painful torment.  
 إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾
78. And verily of them surely a team, they<sup>z</sup> twist their tongues by the book<sup>x</sup> to you<sup>z</sup> reckon it<sup>x</sup> of the book<sup>x</sup> while it<sup>x</sup> (*is*) not of the book;<sup>x</sup> and say they:<sup>z</sup> it<sup>x</sup> (*is*) from *ende* (*springing from/by rule of*) Allah while it<sup>x</sup> (*is*) not from *ende* Allah; and they<sup>z</sup> say on Allah the untruth while they know.  
 وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوَنَ أَسْنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾
79. Not was for a human that *youna'tey* (*accords/gives*) him Allah the book<sup>x</sup> and the rule<sup>114</sup> and the prophethood<sup>w</sup> afterwards [he] says for the mankind: let-you<sup>z</sup> be *ebadan* (*worshippers/slaves*) for me of without-/lesser than Allah; [and,] but let-you<sup>z</sup> be *rabbaneyyena* (*Lordly-clerics*) by what you<sup>c</sup> were teaching the book and by what you<sup>c</sup> were studying.  
 مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّصُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾
80. And not commands you<sup>b</sup> [he] to *tattakebho*<sup>115</sup> (*you<sup>r</sup> take and presume*) the angels and the prophets lords; would [he] command you<sup>b</sup> by the unbelief after *edh* (*when*) you<sup>f</sup> (*are*) Muslims.  
 وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّنَ أَرْبَابًا ۚ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾
81. And *edh* (*when*) took Allah the prophets' *meethaqa*<sup>x116</sup> (*ratified-covenant*)<sup>x</sup> for what *aa'taytokom* (*[I] accorded/gave you<sup>b</sup>*) of a book and *bekmaten*<sup>117</sup>  
 وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ

<sup>110</sup> The word "bala" = "indeed-not" is absolutely *not* synonymous to "yes" = "نعم", see the *Lexicon* attached to this Translation for more elaboration.

<sup>111</sup> The word "أوفى" from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make it a whole. So, "أوفى" means had endeavored and gathered the last part of an obligation and fulfilled it.

<sup>112</sup> The word "خلاق" has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See الهادي.

<sup>113</sup> The word "يزكّيهم" that's, and Allah is knower, [He] exculpates, befits/suits and blessed. See التفاسير and اللسان.

<sup>114</sup> The word "the hukman" = "الحكم" is subjective, singular, masculine noun meaning: possession of sound understanding effecting just judgment all around with respect to all conducts of the possessor.

<sup>115</sup> The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الإنخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and making and presuming some thing of what was taken. Thus, it is *not* just the mere taking.

<sup>116</sup> The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

<sup>117</sup> The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "bekmah." See the *Lexicon* attached to this Translation, for an exposition.



(wisdom); after-wards came (to) you<sup>b</sup> a messenger *mussaddeqon*<sup>118</sup> (accepter as credible) for what (is) with you<sup>b</sup> to assuredly<sup>119</sup> believe you<sup>z</sup> by him and surely assuredly succor him you;<sup>z</sup> said [He]: have acknowledged you<sup>c</sup> and took you<sup>c</sup> on *tha'lekum* (collective-afar-that) *essrey*<sup>120</sup> (my severe, heavy, personal, and most burdensome pledge/obligation); said they:<sup>z</sup> we acknowledged; said [He]: then let-witness/testify you<sup>z</sup> and I am with you<sup>b</sup> of the Witnesses/Testifiers.

ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَفَرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

82. So whoever [he] shifted/diverted after *tha'leka* (that-afar-it/that) then those they (are) the *fa'seeqoon*<sup>121</sup> (rebels vis-à-vis Allah's command).

فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

83. Do then other than Allah's religion they<sup>z</sup> desire; and for Him *aslama* (had submitted to the criteria of Islam) who<sup>p</sup> (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> voluntarily and coercively;<sup>122</sup> and to Him (shall be) returned they.<sup>z</sup>

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

84. Le-say [you]: we believed by Allah and what (had been) descended on us and what (had been) descended on *Ebrabeema* (Abraham) and *Ismaela* (*Ishmael*) and *Es'haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*) and the *asba'tte* (tribes/Israel's children) and what *oteya* (had been accorded/given to) *Mosa* (*Moses*), and *Esa* (*Jesus*) and the prophets from their Lord; not differentiate [we] among an *ahaden*<sup>123</sup> (a lone/any-one) of them; and we (are) for Him (are) Muslims.

قُلْ أَمَّا أُنَا بِاللَّهِ وَمَا أُنَزِّلَ عَلَيْنَا وَمَا أُنَزِّلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

85. And whoever *yabtaghey*<sup>124</sup> ([he] earnestly-quests) other than [the] Islam (*as*) a religion, so never (to be) accepted from [him], and [he] (is) in the Hereafter<sup>w</sup> of the losers.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

86. How *yabdey* (divinely-guides) Allah a people unbelieved they<sup>z</sup> after their belief and witnessed/testified they<sup>z</sup> that the messenger (is) right; and came<sup>x125</sup> (to) them

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ

<sup>118</sup> The word "*musaddeqon*" is more than an "affirmer," it is *accepter of the referent as credible*.

<sup>119</sup> The "ل" in "لَتُؤْمِنُنَّ" and "لَتَنْصُرُنَّ" are *juratory* "ل" = "ال القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*".

<sup>120</sup> See the *Lexicon* attached to this Translation for more details for the word "*esr*" and its *awesome meanings* of various deflections.

<sup>121</sup> See the *Lexicon* attached to this Translation for this important word *faseqoon* and its *grammatical* inflections.

<sup>122</sup> See the *Lexicon* attached to this Translation for the *distinction* between "فَرَّهَا" *fat'ha* on the "ك" as in this *Ayah*, and "فَرَّهَا" *dhammah* on the "ك" as in (S46: 15), and "اِكْرَاهًا" as in (S2:256).

<sup>123</sup> See footnote 103 above regarding "أَحَدٌ."

<sup>124</sup> The word "ابْتَغَى" = "طَلَبَ حَثِيثًا" meaning: *earnestly quested*.

<sup>125</sup> The word "جَاءَ" in the locution "جَاءَهُمْ" a *masculine* gender verb, instead of "جَانْتَهُمْ" for the "الْبَيِّنَات" = "evidences-she," a *feminine* gender; however the coming, and Allah knows best, is in reference to a *masculine* gender, represented here by both the *superscript* "x" on the word "came x" and the *hidden* pronoun =

- the evidences-she;<sup>y</sup> and Allah not *yahdey* the people, لا يَهْدِي الْقَوْمَ الظَّالِمِينَ <sup>(٨٦)</sup> *Wahdey* the *dba'lemeena*<sup>126</sup> (injustice-doers).
87. Those their requital (*is*): verily on them (*is*) Allah's أُولَئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ <sup>(٨٧)</sup> *Allah* وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ curse and the angels' and the mankind's wholes.
88. Immortals they<sup>z</sup> (*are*) in it<sup>w</sup> not (*to be*) lightened a'n<sup>127</sup> خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ <sup>(٨٨)</sup> *Allah* أَلْعَذَابُ وَلَا هُمْ يُنْظَرُونَ (*off*) them the torment, nor (*are*) they (*to be*) reprieved.
89. Except whom<sup>r</sup> repented they<sup>z</sup> from after *tha'leka* إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ <sup>(٨٩)</sup> *Allah* وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (*that-afar-it/that*) and reformed they<sup>z</sup> then verily Allah (*is*) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).
90. Verily who<sup>r</sup> unbelieved they<sup>z</sup> after their belief, إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ <sup>(٩٠)</sup> *Allah* أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ afterwards *izdado*<sup>128</sup> (*they*<sup>z</sup> further-augmented) a unbelief never (*to be*) accepted their repentance; and those they (*are*) the strayers.
91. Verily who<sup>r</sup> unbelieved they<sup>z</sup> and died they<sup>z</sup> while <sup>(٩١)</sup> *Allah* إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَرَاءُ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنَ نَصِيرٍ they (*were*) unbelievers, then never (*to be*) accepted of an *aha'de*<sup>129</sup> (a lone/any -one) (*of*) them the Earth's<sup>w</sup> full (*of*) gold<sup>x</sup> even if [*he*] ransomed by it;<sup>x</sup> those for them (*is*) a painful torment and not for them of succorers.
92. Never attain you<sup>z</sup> the *berra*<sup>130</sup> (Paradise as a reward- /the-just-and-dutiful), لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا <sup>(٩٢)</sup> *Allah* يُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ until you<sup>z</sup> expend of whatever you<sup>z</sup> love; and whatever you<sup>z</sup> expend of a thing<sup>x</sup> so verily Allah (*is*) by it<sup>x</sup> Omniscient.
93. All the *tta'aamo*<sup>x</sup> (*wheat/edibles/food-grains*)<sup>x</sup> was legitimate <sup>(٩٣)</sup> *Allah* كُلُّ الطَّعَامِ كَانَ حَلَالًا لِلَّذِينَ إِسْرَءِيلُ إِسْرَءِيلُ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ for Israel's sons, except what illegitimized Israel on himself of before that *tonazala* (*had been iteratively descended*) the Torah; let-say [*you*]: then *oto* (*let-produce/come*) you<sup>z</sup> by the Torah<sup>w</sup> then you<sup>z</sup> recite it<sup>w</sup> *en* (*if*) you<sup>b</sup> were *ssadeqeena* (*always-truth-enforcers*).
94. Then whoever *iftra* (*[he]* crafted a lie for fraudulent end) on فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ

= [*he*], immediately following the verb came. The reference is for the "right" = The Qur'aan, or the Messenger, that came with the valid proofs, and sound arguments. In Arabic the "right" = The Qur'aan, the Messenger all are masculine genders, hence "جاءهم." Clearly, the "هم" in "جاءهم" is the objective pronoun.

<sup>126</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

<sup>127</sup> See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter "عن."

<sup>128</sup> The word "تزداد" implies greater intensity, and *النتاج* says it is "أبلغ." So further is prefixed for this purpose.

<sup>129</sup> See the *Lexicon* attached to this Translation regarding "أحد."

<sup>130</sup> The word "the berra" has many meanings, both linguistic and *Shareyah* meanings. Refer to the *Lexicon* to this Translation for fuller meanings.

- Allah the untruth from after *tha'leka* (*afar-that-it*)<sup>x</sup> then those they (*are*) the *dha'lemoona*<sup>131</sup> (*injustice-doers*).
95. Le-say [*you*]: *ssadaqa* (*always-enforced-the-truth*) Allah; so *ettabe'ao* (*let-you<sup>z</sup> closely-follow*) Ebrabeema's (*Abraham's*) sect<sup>w</sup>/faith<sup>w</sup> *haneefan*<sup>132</sup> (*rightly-leaning [be]*) and not was [*be*] of the *mushbrekeena* (*he-they who partner deities with Allah, he-polytheists*).
96. Truly, first House<sup>x</sup> established for the mankind (*is*) (*that*) which<sup>x</sup> (*is*) by *Bakkata*<sup>133</sup>, (*Makkata*) blessedly, and a *hudan* (*divine-guidance*) for the worlds.
97. In it<sup>x</sup> (*are*) evident<sup>w</sup> *Aya'ton*<sup>w</sup> (*miracles/signs/proofs*) Ebrabeema's (*Abraham's*) *maqamo* (*standing-place*) and whoever [*be*] entered it<sup>x</sup> was *aa'menan* (*self-safety-securer*); and for Allah on the mankind (*is*) the House-pilgrimage whoever [*be*] could to it<sup>x</sup> a path; and who-ever [*be*] unbelieved verily Allah (*is*) rich-/in-no-need *a'n*<sup>134</sup> (*regarding*) the worlds.
98. Le-say [*you*]: O, the book's folks, wherefore you<sup>z</sup> unbelieve by Allah's *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) and/while<sup>135</sup> Allah (*is*) Witnesser/Testifier<sup>136</sup> over what you<sup>z</sup> work.
99. Le-say [*you*]: O, the book's folks wherefore you<sup>z</sup> repel *a'n* (*off/regarding*) Allah's path whom<sup>p</sup> [*be*] believed, *taghbonaha*<sup>137</sup> (*earnestly-quest it<sup>w</sup> you<sup>z</sup>*) crookedly, while you<sup>c</sup> (*are*) witnesses and not Allah (*is*) surely neglector *amma*<sup>138</sup> (*regarding*) what you<sup>z</sup> work.
100. O, you who<sup>r</sup> believed they:<sup>z</sup> *en* (*if*) you<sup>z</sup> obey a team of whom<sup>r</sup> *oto* (*had been accorded/given they<sup>z</sup>*) the book *yaroddokom*<sup>139</sup> (*they<sup>z</sup> forthwith-return you<sup>b</sup>*) after your<sup>n</sup> belief unbelievers.

<sup>131</sup> The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

<sup>132</sup> The word "حنيفاً" = "مَيْلًا," in this *Ayah* is a predicate construct, hence "incliner" or "leanly." See إعراب القرآن، لمحمود صافي. The "inclining/leaning" is to the sound religion or faith of Ibraheem's (*Abraham's*); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

<sup>133</sup> "Bakkata" = "Bakkah" = Makkah or Macca.

<sup>134</sup> See the *Lexicon* attached to this *Translation* for the various meanings of the prepositional letter "عن."

<sup>135</sup> This "و" could be either be "inceptive" = "الإبتداء" or it could be "و" = "الحال" = "the state, the circumstance." so, it is rendered as: "and/while," to cover both possibilities, as either is possible in this context.

<sup>136</sup> (1) The word "شَهِيدٌ" is equivalent to "شَاهِدٌ" but a lot stronger. Clearly "شَهِيدٌ" is in the intensive form of "شَاهِدٌ." (2) Additionally "شَهِيدٌ" or "الشَّهِيدُ" is of the beautiful names of Allah, hence the concept of being iterative witnesser, as He is absolutely just and right. (3) Also "شَهِيدٌ" or "الشَّهِيدُ" is the "living," i.e. he who was killed in the way/cause of Allah, therefore, he is "living" in Allah's custody, and in the Day of Judgment he will be among those who bear witness along with the prophets and his likes.

<sup>137</sup> The word "تَبْغُونَهَا" is rooted in "بَغَى," meaning: earnestly quest or earnestly seek for.

<sup>138</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن."

<sup>139</sup> See the *Lexicon* attached to this *Translation* for elaboration on the word "رَدٌ" meaning return forthwith.



101. And [how] you<sup>z</sup> unbelieve, while you<sup>r</sup> (are being) recited on you<sup>b</sup> Allah's *Aya'te*<sup>w</sup> (messages/tatements) and [in] you<sup>b</sup> (is) His messenger and whoever *ya'atassem* ([he] safeguards/adheres)<sup>140</sup> by Allah then *qad* (already and affirmatively) *hudeya* ([he] had been divinely-guided) to a *Sse'ratten* (road/way) straight.
102. O you, who<sup>r</sup> believed they<sup>z</sup> *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah His right *toqa'te* (reverential guarding against His displeasure), and let-not you<sup>z</sup> assuredly die except while you<sup>f</sup> (are) Muslims.
103. And *ea'tassemo* (let-safeguard/adhere you<sup>r</sup>) by Allah's rope together and let-not separate you<sup>z</sup>; and let-remember you<sup>z</sup> Allah's boon<sup>w141</sup> on you<sup>b</sup> *edh* (when) you<sup>c</sup> were enemies then [He] conciliated among your<sup>n</sup> hearts so you<sup>c</sup> became by His boon<sup>w</sup> brothers, while you<sup>b</sup> were on a brink of a pit<sup>w</sup> of fire; then [He] rescued you<sup>b</sup> from it; like *tha'leka* (afar-that-it)<sup>x</sup> manifests Allah for you<sup>b</sup> His *Aya'te*<sup>w</sup> (miracles/signs-/proofs) *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> *tahtadona* (you<sup>z</sup> become divinely-guided).
104. And let-be<sup>w</sup> of you<sup>b</sup> an *ummaton*<sup>w</sup> (community-/people)<sup>w</sup> invite they<sup>z</sup> to the *khayrey* (lawful: desiables-/goodness-worship) and they<sup>z</sup> command by the *ma'aroofe*<sup>x</sup> (popularly acceptable and not *Sharey'ah* disapproved maxim)<sup>x</sup> and they<sup>z</sup> restrain a'n (off/regarding) the *munka're*<sup>x142</sup> (rationally objectionable or *Sharey'ah* prohibited maxim)<sup>x</sup> and those they (are) the thrivers.
105. And let-not be<sup>x</sup> you<sup>z</sup> like whom<sup>r</sup> they<sup>z</sup> separated and differed they<sup>z</sup> from after what came<sup>x</sup> (to) them the evidences;<sup>w</sup> and those, for them (is) a torment, great.
106. A day: (when) whiten faces and blacken faces;<sup>143</sup> then as-to whom<sup>r</sup> blackened-she<sup>y144</sup> their faces, have you<sup>c</sup> unbelieved after your<sup>n</sup> belief; so let-taste you<sup>z</sup> the torment, by what were you<sup>c</sup> unbelieving.

<sup>140</sup> That is firmly adheres to His religion, Islam, as: "Verily, the religion enda (by rule of) Allah (is) [the] Islam." (S3:19). Also, The Qur'aan says: "So, never you die except while you (are) Muslims." (S2: 132).

<sup>141</sup> See the *Lexicon* attached to this Translation for "*ne'amah*" ("boon").

<sup>142</sup> The word "*munkar*"= "*منكر*" means rationally objectionable or Islam prohibited act. See the *Lexicon* attached to this Translation for more details of this very important and rather recurrent word in Islamic literature.

<sup>143</sup> The expression "whiten faces and blacken faces" is an Arabic *tongue* expression meaning seeing what pleases or what displeases respectively.

<sup>144</sup> Ibid, regarding *blackened*.

107. And as-to whom<sup>r</sup> whitened-she<sup>y</sup> their faces so in Allah's mercy<sup>w</sup> they (are) in it<sup>w</sup> immortals. وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَنِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾
108. *Telka<sup>w</sup> (she-that-afar-it<sup>w</sup> / those<sup>w</sup>) (are) Allah's Aya'to<sup>w</sup> (statements/messages) [We] recite it<sup>w</sup> on you<sup>g</sup> by the right; and not Allah wants an injustice for the worlds.* تِلْكَ آيَاتُ اللَّهِ تَنْتَلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾
109. And for Allah what (are) in the Heavens<sup>w</sup> and [what] (are) in the Earth<sup>w</sup> and to Allah (are to be) returned the matters. وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾
110. You<sup>c</sup> were *khyara* (choicer/superior/worthier) *ummata<sup>w</sup>* (people/community)<sup>w</sup> *okbrejat* (which had been produced-she<sup>y</sup>) for the mankind, you<sup>z</sup> command by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved *maxim*) and you<sup>z</sup> restrain a'n (off/regarding) the *munka're* (rationally objectionable or Islam prohibited *maxim*) and you<sup>z</sup> believe by Allah; and had the book's folks believed, surely [was] *khayran* (= *khayra*) for them; of them the believers and most (of) them (are) the *fa'seeqoona* (rebels vis-à-vis Allah's command). كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلَ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِمَّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾
111. Never they<sup>z</sup> harm you<sup>b</sup> except an annoyance; and en (if) they<sup>z</sup> mutually fight you<sup>b</sup> they<sup>z</sup> turn/divert (to) you<sup>b</sup> the *adba'ra*<sup>145</sup> (rears); afterwards not (be) succored they.<sup>z</sup> لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمْ أَلَاذِبَارَ ثُمَّ لَا بُدْرُوكَ ﴿١١١﴾
112. (Had been) struck-she<sup>y</sup> on them the ignominy<sup>w</sup> where ever *thoqefo*<sup>146</sup> (they<sup>z</sup> are being met/grabbed) except by a rope from Allah and a rope from the mankind; and *ba'o* (they<sup>z</sup> deservedly incurred) by a wrath from Allah; and (had been) struck-she<sup>y</sup> on them the abjectness; *tha'leka* (afar-that-it)<sup>x</sup> (is) because that they<sup>z</sup> were unbelieving by Allah's *Aya'te<sup>w</sup>* (messages/signs/proofs) and they<sup>z</sup> kill<sup>147</sup> the prophets by other than right, *tha'leka* by what disobeyed they<sup>z</sup> and were they<sup>z</sup> aggressing. ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَفْتَنُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾
113. Not coequal they<sup>z</sup> of the book's folks an *Ummaton<sup>w</sup>* (people/community)<sup>w</sup> stander/standing-she<sup>y</sup><sup>148</sup> reciting they<sup>z</sup> Allah's *Aya'te<sup>w</sup>* (messages/statements) the night's settings/segments/hours and they kowtow. لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

<sup>145</sup> That is fleeing in rout.

<sup>146</sup> The word “تَفَقُّوا” rooted in “تَفَقَّ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “صَادَفَ”, “ظَفَرَ بِهِ”, “اِدْرَكَه بِبَصَرِهِ لِحَدَثٍ فِي النَّظَرِ”, respectively. See اللسان and البصائر. I chose “met/grabbed” as both seem to apply. Furthermore, when you “grab” some one then that one is surely he is seen and is in “ignominy” as that one is under your control, otherwise he could flee.

<sup>147</sup> The word “kill” here is used in the present/future tense is, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times. (Reader must bear in mind prophet vis-à-vis messenger).

<sup>148</sup> The word “Ummaton” in Arabic is a feminine gender. And since “standing” is its qualifier, so it's likewise feminized. Hence [-she] is suffixed to standing, standing<sup>w</sup>. The word “قَائِمَةٌ” could mean: “stander-she.”

114. They<sup>z</sup> believe by Allah and The Day The Last, and they<sup>z</sup> command by the *ma'aroofo* (popularly acceptable and not Sharey'ah disapproved maxim) and they<sup>z</sup> restrain a'n (off/regarding) the *munka're* (rationally/Sharey'ah unacceptable deed/say), and they<sup>z</sup> mutually vie in the *khayra'te*<sup>149</sup> (desirable-traits of worthiness and goodness); and those (are) of the *ssa'lebeena* (righteous-people).  
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾
115. And what they<sup>z</sup> do of *khayren*<sup>x</sup> (lawful: goodness-/provision/worship)<sup>x</sup> so never (are to be) repudiated they<sup>z</sup> it<sup>x</sup> and Allah (is) Omniscient by the *muttaqeena* (reverential guarders against His displeasure).  
وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾
116. Verily who<sup>r</sup> unbelieved they<sup>z</sup> never (shall) enrich-/suffice<sup>150</sup> a'n<sup>151</sup> (off/regarding) them, their possessions nor their children of Allah a thing; and those (are) the Hell's<sup>w</sup> companions; they (are) in it<sup>w</sup> immortals.  
إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾
117. A parable/example (of) whatever they<sup>z</sup> expend in this<sup>w</sup> life<sup>w</sup> (of) the world<sup>w</sup> (is) like the parable/example (of) a wind<sup>w</sup> in it<sup>w</sup> *sserron* (excessive/intense cold/heat) betided-she<sup>y</sup> a people's *bartha*<sup>x</sup> (tillage-/cultivation)<sup>x</sup> *dhalamo*<sup>152</sup> (they<sup>z</sup> wronged to) their selves,<sup>w</sup> then *ablakat* (perished-she<sup>y</sup>) it,<sup>x</sup> and not *dhalama* (wronged) them Allah [and,] but (to) their selves<sup>w</sup> *yadh'leemoona* (they<sup>z</sup> were wronging).  
مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾
118. O you, who<sup>r</sup> they<sup>z</sup> believed: let-not *tattakbetho*<sup>153</sup> (you<sup>z</sup> take and presume) a *bettanatan* (confidant) from lesser than/without you,<sup>b</sup><sup>154</sup> they<sup>z</sup> tarry not (creating for) you<sup>b</sup> *khabalan* (mental-derangement); longed<sup>155</sup> they<sup>z</sup> what *anetom*<sup>156</sup> (tribulated you<sup>c</sup>); *qad* (already and affirmatively) appeared-she<sup>y</sup> the *bagh'dha* (intense-hatred)<sup>w</sup> from their mouths and what their chests conceal (is) bigger; *qad* (already and affirmatively) We manifested for you<sup>b</sup> the *Aya'te*<sup>w</sup> (miracles/signs/proofs) en (if) you<sup>c</sup> were cerebrating.  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

<sup>149</sup> That is to attain them.

<sup>150</sup> The word “تغني” has double meanings: (1) *enriches*, (2) *suffices*. But “enriches” includes suffice and not vice versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task. Hence “enriches” is superior.

<sup>151</sup> See the Lexicon attached to this Translation for the various meanings of the prepositional letter “عن.”

<sup>152</sup> See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “اَظْلَمَ” = “wronger.”

<sup>153</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presuming some thing of what was taken. Thus, it is not just the mere taking.

<sup>154</sup> This means and Allah know best, outside your Muslim community, i.e. not from among the non-Muslims.

<sup>155</sup> The word “ودوا” translated as “longed they z” means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

<sup>156</sup> That is they love that which befalls you/your<sup>a</sup> community of any hardship which is most difficult for you<sup>a</sup> to handle i.e. your<sup>a</sup> tribulation.



119. Ha you<sup>i</sup> these you<sup>z</sup> love them and not love you<sup>b</sup> they;<sup>z</sup> and you<sup>z</sup> believe by The Book<sup>x</sup> all (of) it;<sup>x</sup> and if they<sup>z</sup> met/encountered you<sup>b</sup> said they:<sup>z</sup> we believed; and if they<sup>z</sup> secluded they<sup>z</sup> bit over you<sup>b</sup> the finger- tips<sup>157</sup> from exasperation; let-say [you<sup>s</sup>]: let-die you<sup>z</sup> by your<sup>n</sup> exasperation; verily Allah (is) Omniscient by the chests' [possession].  
 هَآءَ أَنتُمْ أُولَآءِ يُحِبُّوهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾
120. En (if) touches/betides you<sup>b</sup> hasanaton<sup>w</sup> (meritorious-deed)<sup>w</sup> (it<sup>w</sup>) displeases them; and en (if) betides you<sup>b</sup> a sayyeaton<sup>w</sup> (demeritorious-deed)<sup>w</sup> they<sup>z</sup> exult/rejoice by it;<sup>w</sup> and en (if) tassbero (you<sup>z</sup> hold on patiently) and tattaqo (you<sup>z</sup> reverentially guard not to displease Allah) not harm you<sup>b</sup> their scheme a thing; verily Allah by what they<sup>z</sup> work (is) Surrounders.  
 إِنْ تَمَسَّسَكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾
121. And edh (when) ghadawata (you<sup>s</sup> went at-daybreak) from your<sup>t</sup> household/family tobanne'o ([you<sup>s</sup>] deservedly ensconcing/installing) the believers' posts for fighting, and Allah (is) Sa'meeon<sup>158</sup> (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.  
 وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾
122. Edb (when) purposed-she<sup>y</sup> a tta'efa'tan<sup>w</sup> (twain: group-/faction/parties)<sup>w</sup> of you<sup>b</sup> to both dishearten, while Allah (is) Wa'leyyo (Guardian/Ally) (of) them both; and on Allah so let-trust the believers.  
 إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾
123. And laqad (verily, already and affirmatively) succored you<sup>b</sup> Allah by<sup>159</sup> Badren while you<sup>f</sup> (were) athellaton<sup>160</sup> (they who are humbled and subdued); so ettaqo (let reverentially guard you<sup>z</sup> not to displease) Allah, la'allā (craving currently unavailable deed that, perhaps) you<sup>b</sup> (to) thank you.<sup>z</sup>  
 وَلَقَدْ نَصَرَكُمُ اللَّهُ بِدَرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾
124. When say [you<sup>t</sup>] for the believers: is never sufficing you<sup>b</sup> to supply you<sup>b</sup> your<sup>n</sup> Lord by three thousands of the angels (having been made) descenders.  
 إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آَلَفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾
125. Bala<sup>161</sup> (certainly-not); en (if) tassbero (you<sup>z</sup> hold on patiently) and tattaqo (you<sup>z</sup> reverentially guard not to displease Allah) and they<sup>z</sup> approach you<sup>b</sup> of their ire-/rush<sup>162</sup> this,<sup>x</sup> supplies you<sup>b</sup> your<sup>n</sup> Lord by five  
 بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ

<sup>157</sup> The expression "bit they<sup>z</sup> over you<sup>z</sup> the finger tips from exasperation" is one of the Arabic tongue expressions, meaning: out of sorrow, frustration and rage, they bite their finger tips. However as in another Ayah "bites on his both hands" (S25:27) means out of rage.

<sup>158</sup> See an elaboration of the word "Sameeo" see the Lexicon attached to this Translation.

<sup>159</sup> The word "by" here means: because of.

<sup>160</sup> The word "athellaton" is plural, masculine, subjective noun, meaning: they who are humbled and subdued.

<sup>161</sup> The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم", see the Lexicon attached to this Translation for more elaboration.

<sup>162</sup> The word "فورهم" rooted in "فار" for water when it boils over the rim of its pot and the beginning of =

- thousands of the angels *musanwemeena* (each having *signum* and their horses too). ﴿١٦٥﴾
126. And not made it<sup>x163</sup> Allah except a *bushra*<sup>w</sup> (a pleasant-tiding)<sup>w164</sup> for you;<sup>b</sup> and to tranquilize by it<sup>x</sup> your<sup>n</sup> hearts; and the triumph (*is*) not except from *ende* (springing from/by Rule of) Allah, The Mighty, The Hakeeme<sup>165</sup> (infinite *hekma*<sup>166</sup> Possessor). ﴿١٦٦﴾
127. To sever [He] end/part of whom<sup>r</sup> unbelieved they,<sup>z</sup> or [to He] repress them; so they<sup>z</sup> transpose<sup>167</sup> *kha'eeena*<sup>168</sup> (they who are disappointed,-failures). ﴿١٦٧﴾
128. Not for you<sup>g</sup> of the matter a thing, either relents [He] on them or [He] punishes them, so verily they (are) *dha'leemoona*<sup>169</sup> (injustice-doers). ﴿١٦٨﴾
129. And for Allah what (are) in the Heavens<sup>w</sup> and what (are) in the Earth;<sup>w</sup> [He] forgives for whom<sup>p</sup> [He] wills and torments [He] whom<sup>p</sup> [He] wills; and Allah (*is*) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver). ﴿١٦٩﴾
130. O you, who<sup>r</sup> they<sup>z</sup> believed let-not eat<sup>\*</sup> you<sup>z</sup> the usury doubles (as it had been made) manyfold;<sup>170</sup> and *ettago* (let reverentially guard you<sup>z</sup> not to displease) Allah, *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> prosper. ﴿١٧٠﴾
131. And *ettago* (let reverentially self-protect you<sup>z</sup> from) The Fire<sup>w</sup> which<sup>u</sup> (had been) prepared-she<sup>v</sup> for the unbelievers. ﴿١٧١﴾
132. And let-obey you:<sup>z</sup> Allah and the messenger, *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> *turhamoona* (you<sup>z</sup> be mercy-given). ﴿١٧٢﴾
133. And let-mutually hasten you<sup>z</sup> to a forgiveness<sup>w</sup> from ﴿١٧٣﴾

= anything. Then figuratively the word was borrowed to mean strong anger or strong wrath of a person or group or any entity. Afterwards it was figuratively generalized to mean the immediacy or urgency of a situation which does or cannot stand any delay. Thus, the meaning here, and Allah knows best, rush, sudden commencement, gush of the enemy. See *الألوسي* for good exposition of this concept.

<sup>163</sup> The pronoun “هـ” in “جعله” refers to the “supply<sup>x</sup> of the angel” by Allah.

<sup>164</sup> Here again there is no single word in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation. So, *bushra* (a pleasing-tiding). And “بُشْرَى” unlike its verbal conjugates, throughout The Qur'aan always use it for the “*khaayre*” (desirables, goodnesses, worthinesses).

<sup>165</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>166</sup> See the *Lexicon* attached to this Translation for “*hekma*.”

<sup>167</sup> That is repair or return.

<sup>168</sup> The word “خَائِبِينَ” = “*kha'eeen*” is a plural for “خَائِبٌ” = “*kha'eb*” which is a singular subjective noun, for which there is no exact English equivalent *per se*, meaning *he who is disappointed* or *he who failed*.

<sup>169</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

\* Here “eat” means legitimize/make legitimate. أَكَلَ مَالِ الْغَيْرِ = ate other's funds legitimized other's funds for own self.

<sup>170</sup> The word “مضاعفة” means: manyfold; because the word “ضعف” = “double,” and is the minimum of a double, but once “مضاعفة” goes more than the minimum, so it is unlimited. See *اللسان*.

your<sup>n</sup> Lord and a Paradise<sup>w</sup> its<sup>w</sup> *aardh<sup>x</sup>* (*width-/expanse<sup>x</sup>*) (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> [*it<sup>w</sup>*] (*had been*) prepared-she<sup>y</sup> for the *muttageena* (*reverential guarders against Allah's displeasure*).

رَبِّكُمْ وَجَعَتْ عَرْضُهَا السَّمَوَاتِ  
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٧٢﴾

134. Who<sup>r</sup> they<sup>z</sup> expend in [the] felicity and [the] adversity, and the exasperation suppressors, and the pardoners a'n (*regarding*) the mankind, and Allah loves the benefactors.

الَّذِينَ يُفْقُونَ فِي الضَّرَّاءِ وَالصَّرَّاءِ  
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ  
عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٧٣﴾

135. And who<sup>r</sup> if did they<sup>z</sup> a profanity<sup>w171</sup> or *dbalamo*<sup>172</sup> (*they<sup>z</sup> wronged*) their selves<sup>w</sup> they<sup>z</sup> remembered Allah then *estaghfaro*<sup>173</sup> (*they<sup>z</sup> sought-forgiveness*) for their offenses; and who<sup>a</sup> [*He*] forgives the offenses except Allah; and not insist they<sup>z</sup> on what they<sup>z</sup> did while they know.

وَالَّذِينَ إِذَا فَعَلُوا فَحْشَةً أَوْ  
ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ  
فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ  
اللَّهُ ذُنُوبَهُ إِلَّا اللَّهُ ۗ وَلَمْ يُصِرُّوا عَلَى  
مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٧٤﴾

136. 'Those their requital (*is*) forgiveness<sup>w</sup> from their Lord and paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers immortals they<sup>z</sup> (*are*) in it<sup>w</sup> and *ne'ama* (*most excellent*) (*is*) the workers' remuneration.

أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ  
وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ۖ وَيَقَعُ أَجْرُ الْعَمَلِينَ ﴿١٧٥﴾

137. *Qad* (*already and affirmatively*) ceded-by-she<sup>y</sup> of before you<sup>b</sup> dispensations;<sup>w174</sup> so let-tread you<sup>z</sup> in the land<sup>w</sup> then let-look you<sup>z</sup> how was the deniers' consequence.<sup>w</sup>

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ ۖ فَسِيرُوا  
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ  
عِقَابُ الْمُكَذِّبِينَ ﴿١٧٦﴾

138. This (*is*) a declaration for the mankind and a *hudan* (*divine-guidance*)<sup>175</sup> and an exhortation<sup>w176</sup> for the *muttageena* (*reverential guarders against Allah's displeasure*).

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى  
وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٧٧﴾

139. And let not *ta'heyno*<sup>177</sup> (*you: weaken, love the world and have a dislike for death in the cause of Allah*) and

وَلَا تَهِنُوا وَلَا تَحْزَنُوا ۚ وَأَنْتُمْ

171 The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word "فاحشة" is euphemistically used to mean adultery or fornication.

172 See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

173 The word *istaghfara* = "استغفروا" in "استغفروا" = "[they<sup>z</sup>] sought forgiveness." In English there is no seemly way to say: "استغفروا" per se. So I settled for saying: "sought forgiveness." they<sup>z</sup>

174 The word "sonun" = "سُنَنٌ" plural for "سُنَّةٌ" means dispensation (commands believed to be divinely appointed), or an example, Laws, or ordinances.

175 This is reference to The Qur'aan The Supreme; thus, it is not just any guidance per se, but the divineguidance period.

176 The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: exhortation or admonition.

177 The word "تهنوا" is rooted in "وهن" = "وهن أي ضعف، أو صار به وهناً"

والوهن هو الضعف و عدم القدرة على بذل الجهد. والوهن أيضاً، كما حذره صلى الله عليه وسلم، هو حب الدنيا و كراهية الموت في سبيل الله. وهن أي صار وهناً أو واهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وهن و وهن كل واحدة توصل المعنى ذاته. أنظر: الهادي. Therefore, the word "تهنوا" linguistically has several meanings, relevant to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause." In English there is no way to express the word "تهنوا" in one word per se. Hence, "تهنوا" is best rendered, in my opinion as indicated above.



- let-not sadden you<sup>z</sup> while you<sup>i</sup> (are) the *a'alanwa* (uttermosts/uppermost-ones) *en* (if) you<sup>c</sup> were believers. ۞۱۳۹
140. *En* (if) touches/betides you<sup>z</sup> an ulcer<sup>x</sup> so *qad* (already and affirmatively) touched/betided the people an ulcer like it;<sup>x</sup> and *telka<sup>w</sup>* (*she-that-afar-it<sup>w</sup>/those<sup>w</sup>*) (are) the days<sup>x</sup> [We] alternate it<sup>x</sup> among the mankind; and in-order (for) Allah (to) know<sup>178</sup> whom<sup>r</sup> they believed and *yatta'kbetha<sup>179</sup>* ([He] takes and makes) of you<sup>z</sup> witnesses/testifiers; and Allah loves not the *dha'lemeena<sup>180</sup>* (injustice-doers). ۞۱۴۰
141. And to *youmabhessa* (rid of the sins) Allah who<sup>r</sup> they<sup>z</sup> believed and [to] obliterate [He] the unbelievers. وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ۞۱۴۱
142. Or reckoned you<sup>c</sup> that you<sup>z</sup> enter the Paradise<sup>w</sup> while *lamma<sup>181</sup>* (not yet) knew Allah whom<sup>r</sup> *jabado<sup>182</sup>* (they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) of you<sup>b</sup> and knows [He] the *ssa'bereena* (people of patience). وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ۞۱۴۲
143. And *laqad* (verily, already and affirmatively) you<sup>c</sup> were longing the death<sup>x</sup> from before that you<sup>z</sup> meet-/encounter it;<sup>x</sup> so *qad* (verily and affirmatively) you<sup>c</sup> saw it<sup>x</sup> while you<sup>f</sup> look. وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ نَظُرُونَ ۞۱۴۳
144. And not *Mohammadon* (Mohammad) except a messenger *qad* (already and affirmatively) ceded-by-she<sup>183</sup> of before him the messengers<sup>x</sup>; has *en* (if) [he] died or (had been) killed [he], transposed<sup>184</sup> you<sup>c</sup> over your<sup>n</sup> heels;<sup>185</sup> and whoever [he] transposes over his heels, then never harms [he] Allah a thing; and shall requite Allah the thankers. وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ۞۱۴۴

<sup>178</sup> It must be noted here that this "for Allah to know" is not in fact Allah does not know, absolutely not. That is because Allah possesses absolute foreknowledge, i.e. He knows every thing before, during and after they happen. So, this fact is to establish public knowledge of whatever happened, so that the doer and all relevant people will know or bear witness that the deed did happen and the doer cannot disclaim it.

<sup>179</sup> The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some thing of what was taken. Thus, it is not just the mere taking.

<sup>180</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

<sup>181</sup> The particle "لَمَّا" has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: "but." See مغني اللبيب and القرطبي

<sup>182</sup> The word "Jabado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jehad" which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Shari'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

<sup>183</sup> In Arabic grammar, broken-plural is referred to/denoted by feminizing-denotative suffix="ت التأنيث"=she<sup>y</sup>. As the word "messengers" is a broken-plural so imperatively it's denoted by she<sup>y</sup>; hence went-by-she<sup>y</sup>. See the Prelude.

<sup>184</sup> The word "انقلبتم" = "you<sup>r</sup> transposed," means you betook your selves reverting.

<sup>185</sup> The phrase "transposed over your heels" in this great Ayah is Arabic tongue expression, meaning: you returned to where you came from in a hurry.

145. And was not for a self<sup>w</sup> to die except by Allah's leave, a book *mo'ajjalan*<sup>186</sup> (that which had been made term-limited); and whoever [he] wants the world's<sup>w</sup> reward<sup>x</sup> *nua'tebe* ([We] accord/allot him) of it;<sup>w</sup> and whoever [he] wants the Hereafter's<sup>w</sup> reward<sup>x</sup> *nua'tebe* of it;<sup>w</sup> and [We] shall requite the thankers. وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُؤَجَّلَاتٍ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾
146. And *ka'ayyen* (how many) of a prophet fought with him *rebbeyouna*<sup>187</sup> (followers of men of knowledge) many; so not *wahano*<sup>188</sup> (they: weakened/loved the world and disliked death in Allah's cause) for what betided them in Allah's path, and not they<sup>z</sup> weakened, and not *estakana*<sup>189</sup> (quiescently submitted they<sup>z</sup>); and Allah loves the *ssa'bereena* (people of patience). وَكَانَ مِنْ نَبِيِّ قَتَلَ مَعَهُ رِثْيُونٌ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾
147. And not was their say except that said they:<sup>z</sup> (O), our Lord: let-forgive for us [You<sup>s</sup>] our offenses and our excess in our matter; and let-firm our feet [You<sup>s</sup>], and let-succor us [You<sup>s</sup>] over the people, the unbelievers. وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾
148. Then *aa'tabum* (accorded/allotted them) Allah the world's<sup>w</sup> reward and *busno*<sup>190</sup> (ultimately meritorious beautiful) reward<sup>191</sup> (of) the Hereafter; and Allah loves the benefactors. فَكَانَتْ لَهُمْ أَثْوَابُ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾
149. O you, who<sup>r</sup> they<sup>z</sup> believed *en* (if) you<sup>z</sup> obey who<sup>r</sup> unbelieved they<sup>z</sup> *yarrodekum*<sup>192</sup> (they<sup>z</sup> forthwith-return you<sup>b</sup>) over your<sup>n</sup> heels then you<sup>z</sup> transpose losers. بَيَّنَّا لِلَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَكْفُرُوا بِرُدُّوكُمْ عَلَى آعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾
150. Rather Allah (is) your<sup>n</sup> Guardian and He (is) *kbayro* (choicer/superior/worthier) (of) the succorers. بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾
151. [We] shall throw in hearts (of) whom<sup>r</sup> they<sup>z</sup> unbelieved the fright for what they<sup>z</sup> partnered (other deities) by Allah, what not *younazzel* ([He] recurrently descended) by it<sup>x</sup> an authority,<sup>x</sup> and their مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا

<sup>186</sup> The word “الأجل” means term-limit, so “مؤجلا” = “(had) been term-limited,” see اللسان.

<sup>187</sup> The word “rebbeyoun” = “رَبِّيُون” according to at-Tabari and others, “rebbeyoun” = “رَبِّيُون” means many multitudes; and Ibn Abbas, at-Tabari narrates, multitudes, or men of knowledge. Whereas others, again at-Tabari narrates: “rebbeyoun” = “رَبِّيُون” means followers versus “رَبَّانِيُون” meaning the chiefs.

<sup>188</sup> See footnote 177 above regarding “تَهَنُوا.”

<sup>189</sup> The word “استكانوا” involves several facts: submission, quiet and remaining still. See الهادي. So submission by itself suffices not, hence the prefix of quiescently.

<sup>190</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

<sup>191</sup> “The Hereafter’s beauty-reward” is either Allah’s pleasure or the Paradise or both.

<sup>192</sup> The word “يردوكم” is rooted in “رَدَّ” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (had) been greeted you<sup>z</sup> by a greeting,<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.” (S4: 86).

abode/lodging (*is*) the Fire<sup>w</sup> and wretched (*is*)  
*mathwa*<sup>193</sup> (forced: long-term/semi-permanent-abode) (of)  
 the *dha'lemeena*<sup>194</sup> (injustice-doers).

وَمَا وَلَهُمْ أَلْتَارٌ وَيُسَ مَثْوَى  
 الظَّالِمِينَ ﴿١٩١﴾

152. And *laqad* (verily, already and affirmatively) *ssadaqakum*  
 (always-enforced-the-truth with you<sup>b</sup>) Allah His promise;  
*edh* (when) *tabossona*<sup>195</sup> [you<sup>f</sup>] exterminate) them by His  
 leave; until *edha* (whereas) you<sup>c</sup> failed and you<sup>c</sup>  
 mutually altercated in the matter and disobeyed  
 you<sup>c</sup> from after what [He] showed you<sup>b</sup> what you<sup>z</sup>  
 like; of you<sup>b</sup> who<sup>p</sup> [he] wants the world<sup>w</sup> and of you<sup>b</sup>  
 who<sup>p</sup> [he] wants the Hereafter<sup>w</sup>; afterwards [He]  
 dispersed you<sup>b</sup> a'n (off) them to essay you<sup>b</sup> [He]; and  
*laqad* (verily, already and affirmatively) pardoned [He]  
 a'n<sup>196</sup> (regarding) you,<sup>b</sup> and Allah (*is*) munificence-  
 possessor on the believers.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ  
 إِذْ تَحْسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا  
 فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ  
 وَعَصَيْتُمْ مِمَّا أَرْبَكُمْ مَا  
 تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ  
 الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ  
 الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ  
 لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ  
 وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٩٢﴾

153. *Edh* (when) you<sup>z</sup> ascend<sup>197</sup> and not swerve<sup>198</sup> you<sup>z</sup>  
 on an *abaden*<sup>199</sup> (a lone/any-one); and the messenger  
 summons you<sup>b</sup> in your<sup>n</sup> last<sup>w200</sup> then [He] rewarded  
 you<sup>b</sup> afflicter by an afflicter<sup>201</sup> so that not sadden  
 you<sup>z</sup> over what you<sup>b</sup> missed and nor what betided  
 you;<sup>b</sup> and Allah (*is*) Proficient by what you<sup>z</sup> work.

إِذْ تَصْعَدُونَ وَلَا تَكُونُ  
 عَلَى أَحَدٍ وَالرُّسُولُ يَدْعُوكُمْ  
 فِي أُخْرَبِكُمْ فَأَتْبَبَكُمْ عَمَّا  
 يَعْزِمُ لِكَيْلًا تَحْزَنُوا عَلَى مَا  
 فَاتَكُمْ وَلَا مَا أَصَابَكُمْ  
 وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٩٣﴾

154. Afterwards [He] descended on you<sup>b</sup> from after  
 the afflicter a security<sup>w</sup> a drowsiness<sup>x</sup> over-laying a  
*tta'efa'tan*<sup>w</sup> (a group/faction/party)<sup>w</sup> of you;<sup>b</sup> and a  
*tta'efa'tan*<sup>w</sup> *qad* (already and affirmatively) worried<sup>w</sup>  
 them their selves<sup>w</sup> they<sup>z</sup> presume by Allah other  
 than the right presumption (of) the *jabeleyyatey*<sup>w202</sup>  
 (acting ignorantly or incorrectly/ or by rule of pre-Islamic  
 era);<sup>w</sup> say they:<sup>z</sup> is for us of the matter<sup>x</sup> of a thing;

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً  
 نُّعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ  
 وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ  
 يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ  
 الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ  
 الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ

<sup>193</sup> n "اللسان": "ثوى" = هلك; and "مَثْوَى" in The Qur'aan overwhelmingly is joined with Hell. So, whoever is in the  
 "مَثْوَى" is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa*-abode is an  
 obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

<sup>194</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

<sup>195</sup> The word "تَحْسُونَهُمْ" is rooted in "حاس" = "حسن," which has many meanings: (1) exterminate; i.e. kill to destroy,  
 applicable here; (2) felt and knew; (3) felt compassionate towards; (4) possessed strong sense of feelings towards some-one or thing.

<sup>196</sup> See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter "عن."

<sup>197</sup> The word "تَصْعَدُونَ" strictly speaking means you<sup>z</sup> ascend, while the way could be level or higher in altitude.

<sup>198</sup> That is you turn around to see or look at.

<sup>199</sup> See the *Lexicon* attached to this Translation regarding "أحد."

<sup>200</sup> It is stated in Al-Bukharey "ثَانِيَتْ أُخْرَكُمْ" = "أخراكم" that is feminizing the last of you. See القرطبي.

<sup>201</sup> There are many interpretations with respect to: "rewarded you<sup>b</sup> [He] an afflicter by an afflicter," among them is:  
 you have afflicted the messenger (SAWS) so Allah has afflicted you.

<sup>202</sup> The word "جاهلية" = "jabeleyyatey" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing  
 contrary to reality, (3) did some thing not correct. So the "jabeleyyatey" is acting ignorantly or incorrectly, or by rule of  
 pre-Islamic era.



let-say [you<sup>s</sup>]: verily the matter<sup>x</sup> all of it<sup>x</sup> (is) for Allah; they<sup>z</sup> hide in their selves<sup>w</sup> what not they<sup>z</sup> disclose/flash for you;<sup>g</sup> they<sup>z</sup> say: if [was] for us of the matter<sup>x</sup> a thing, not (*had been*) killed we ha-here; let-say [you<sup>s</sup>] if you<sup>c</sup> were in your<sup>n</sup> houses, surely come forth who<sup>r</sup> (*it was*) written on them the killing to their *madha'je'a* (*places of reposing while on their sides/places of repose*); and for Allah (*to*) essay what (*is*) in your<sup>n</sup> chests; and for *youmabbessa* (*rid of the sins*) Allah what (*is*) in your<sup>n</sup> hearts; and Allah (*is*) Omniscient by the chests' possession.

لَهُ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

155. Verily who<sup>r</sup> they<sup>z</sup> shifted/diverted of you<sup>b</sup> day met the *ja'm'aan* (*the twain opponent: hosts/multitudes*) verily only the Satan *estaẓalla*<sup>203</sup> (*affirmably-slipped*) them by some (*of*) what earned they;<sup>z</sup> and *laqad* (*verily, already and affirmatively*) pardoned Allah a'n (*regarding*) them; verily Allah (*is*) *Ghafooron* (*iterative Forgive*) Forbearer.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

156. O, you, who<sup>r</sup> they<sup>z</sup> believed: let-not be you<sup>z</sup> like whom<sup>r</sup> unbelieved they<sup>z</sup> and said they<sup>z</sup> for their brothers *edha*<sup>204</sup> (*when-then*) struck they<sup>z</sup> in the land<sup>w</sup> or they<sup>z</sup> were *ghuẓẓan*<sup>205</sup> (*are being in a special military expedition*) if they<sup>z</sup> were *endana* (*by or among: us*) not died they<sup>z</sup> and nor (*had been*) killed they;<sup>z</sup> to make Allah *tha'leka* (*afar-that-it*)<sup>x</sup> *hasratan*<sup>w206</sup> (*ardent contrition*)<sup>w</sup> in their hearts; and Allah quickens and [He] deadens;<sup>207</sup> and Allah by what you<sup>z</sup> work (*is*) *Basseeron* (*keenly: Seer/ Omnoscient*).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُخَيِّئُ وَيُمَيِّتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

157. And surely *en* (*albeit*) (*had been*) killed you<sup>c</sup> in Allah's path or died you<sup>c</sup> surely a forgiveness<sup>w</sup> from Allah and a mercy<sup>w</sup> (*are*) *kbayron* (*choicer/superior-/worthier*) (*than*) [of] what gather they.<sup>z</sup>

وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَعَفْفَةً مِّنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

158. And indeed *en* (*if*) died you<sup>c</sup> or (*had been*) killed you<sup>c</sup> surely to Allah (*are to be*) thronged you.<sup>z</sup>

وَلَكِنْ مِّثْمٌ أَوْ قُتِلْتُمْ لِّإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

159. So by indeed<sup>208</sup> a mercy<sup>w</sup> from Allah softened you<sup>g</sup> for them; and if you<sup>g</sup> were rude, harsh (*in*) [the] heart<sup>209</sup> surely (*would have*) dispersed they<sup>z</sup>

فِيمَا رَحِمَهُ مِّنَ اللَّهِ لَئِنْ لَّهُمْ وَلَوْ كُنْتَ فَظًا غَيِطَ الْقَلْبُ لَا تُفَضُّوا مِنْ

<sup>203</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

<sup>204</sup> This "إِذَا" is *not* a conditional article, See *أعراب القرآن، لـ محمود صافي*.

<sup>205</sup> The word "غُزًى" i.e. people engaged in a "غَزْوَةٌ" = a military expedition *led by the Prophet, Mohammad* (SAWS).

<sup>206</sup> The word "حَسْرَةً" is "أَشَدُّ النَّدَمِ," see *التاج*. Thus we *qualify* the word "contrition" by *ardent* to indicate such *strength* of contrition.

<sup>207</sup> The word "يُمَيِّتُ" in "يُمَيِّتُ" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

<sup>208</sup> See the *Lexicon* attached to this *Translation* regarding *بِما المصدرية*.

<sup>209</sup> That is if you were *coarse-hearted*.

from around you;<sup>5</sup> so let-pardon [you]<sup>a</sup> (regarding) them and *estaghfer*<sup>210</sup> (let-[you]<sup>s</sup> seek-forgiveness) for them and *sha'wer'hum* (let-[you]<sup>s</sup> counsel with them) in the matter; then if resolved you<sup>8</sup> then let-trust [you]<sup>s</sup> on Allah; verily Allah loves the trusters. ﴿الْمُتَوَكِّلِينَ﴾

160. *En* (if) succors you<sup>b</sup> Allah then no an overcomeer [for]<sup>211</sup> you,<sup>b</sup> and *en* disappoints you<sup>b</sup> [He] so who<sup>a</sup> *tha*<sup>212</sup> (near he-one) who<sup>x</sup> succors you<sup>b</sup> from after Him; and on Allah then let-trust the believers. ﴿فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

161. And was not for a prophet to *yaghulla*<sup>213</sup> (defalcates-/steal from the war booty before it is distributed); and whoever *yaghulul* (defalcates/steals from the war booty before it is distributed) *ya'atee* ([he] comes/appears) by what *ghalla* ([he] defalcated/stole from the war booty before it is distributed) The *Qeyamatey's*<sup>w</sup> (Judgment's) Day; afterwards (to be) fulfilled<sup>214</sup> every self<sup>w</sup> what earned-she<sup>y</sup> and they (are) not *yodh'lamoona*<sup>215</sup> (to be wronged they). ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

162. Does then who<sup>p</sup> [he] *ettaba'a*<sup>216</sup> ([he] closely-followed) Allah's *redhwanon* (ultimate delight/gratification) like whom<sup>p</sup> *ba'a* ([he] deservedly incurred) by a discontent from Allah; and his abode (is) Hell<sup>w</sup> and wretched (is) the destiny. ﴿أَفَمِنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَا لَهُ مِنْهُمْ وَبِئْسَ الْمَصِيرُ﴾

163. They (are) ranks<sup>w</sup> *ende* (by munificence of/by Rule of) Allah; and Allah (is) *Basseeron* (keenly: Seer/Omnoscient) by what they<sup>z</sup> work. ﴿هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ وَبِئْسَ بِمَا يَعْمَلُونَ﴾

164. *Laqad* (verily, already and affirmatively) *manna*<sup>217</sup> ([He] graced His boon<sup>w</sup>) Allah on the believers *edh* (when) [He] missioned<sup>218</sup> [in] them a messenger of them selves;<sup>w</sup> recites [he] on them His *Aya'te*<sup>w</sup> (*Qur'aanic statements*) and *youzakke*<sup>219</sup> ([he] reforms the ﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ﴾

<sup>210</sup> The word "استغفر" = "اطلب الغفران" = "let-seek forgiveness [you]<sup>s</sup>." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "let-seek forgiveness [you]<sup>s</sup>."

<sup>211</sup> That is that could come against you.

<sup>212</sup> The particle "ذا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which really designate exactly its implication. For example when "هـ" is prefixed to it, it becomes "هذا" = "this."

<sup>213</sup> The word "يغُلّ" the present tense of the word "غَلَ" = "ghalla," which has many meanings: (1) stole from the war booty before it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.

<sup>214</sup> The word "توفى" from "الوفاء," meaning gathering the last component of any obligation to make it a whole. Thus, "توفى" means had been endeavored and gathered the last part of an obligation and fulfilled it.

<sup>215</sup> The word "wronged" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

<sup>216</sup> The word "closely" is used to intensify the word "follow," as the Arabic is "اتَّبَعَ" not "تبع."

<sup>217</sup> The word "مَنْ" in "يَمَنَّ" means "نِعْمَةٌ يَنْعَمُهَا." That a "boon He graces it."

<sup>218</sup> The word "بعث" in "يُبْعَثُ" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

<sup>219</sup> The word "يزكّهم" here means, and Allah is knowing, [he] reforms the ill-creeds of them. See التفسير واللسان.

- ill-creed of*) them; and [he] teaches them The Book and the *bekmata*<sup>220</sup> (*wisdom*); and *en* (*albeit*) they<sup>z</sup> were of before surely in a misguidance manifest. الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٥﴾
165. Is [and] *lamma* (*when/whence*) betided-she<sup>y</sup> you<sup>b</sup> a disaster<sup>w</sup> *qad* (*already and affirmatively*) betided you<sup>c</sup> (*on them*) twice like it<sup>w</sup> said you:<sup>c</sup> wherefrom<sup>221</sup> (*is*) this;<sup>x</sup> let-say [*you*]: it<sup>x</sup> (*is*) from *ende* (*springing from*) your<sup>n</sup> selves;<sup>w</sup> verily Allah over every thing (*is*) Omnipotent. أَوَلَمْ أَصْغَبْكُمْ مُصِيبَةً قَدْ أَصْبَحْتُمْ مَتَلَبِئًا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٦﴾
166. And whatever betided you<sup>b</sup> day the *jam'aa'ne* (*the twain opponent: hosts/multitudes*) met/encountered so (*it's*) by Allah's leave; and to know<sup>222</sup> [*He*] the believers. وَمَا أَصْبَحْتُمْ يَوْمَ التَّفَى الْجَمْعَانِ فَيَذَنُ اللَّهُ وَلَيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٧﴾
167. And to know [*He*] who<sup>r</sup> hypocrised they<sup>z</sup> and (*had been*) said to them: let-come you<sup>z</sup> mutually fight you<sup>z</sup> in Allah's path or you<sup>z</sup> defend/garrison;<sup>223</sup> said they:<sup>z</sup> if<sup>224</sup> we know a fight surely (*would have*) *ettaba'a* (*closely-followed*) you<sup>b</sup> we; they for the unbelief then-day nearer than they (*are*) for the belief; they<sup>z</sup> say by their mouths what (*is*) not in their hearts; and Allah (*is*) knowinger by what they<sup>z</sup> conceal. وَلَيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا فَنُحِبِّبُوا فِي سَبِيلِ اللَّهِ أَوْ أَدْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَكُمْ هُمْ لِلْكَافِرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٨﴾
168. Who<sup>r</sup> said they<sup>z</sup> for their brothers and sat: had they<sup>z</sup> obeyed us (*they would have*) not (*had been*) killed they;<sup>z</sup> let-say [*you*]: so let-avert *a'n* (*off*) your<sup>n</sup> selves<sup>w</sup> the death *en* (*if*) you<sup>c</sup> were *ssa'deqeena* (*always-truth-enforcers*). وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزُقُونَ ﴿١٦٩﴾
169. And let-not assuredly<sup>225</sup> reckon [*you*]<sup>s</sup> whom<sup>r</sup> they<sup>z</sup> (*had been*) killed in Allah's path (*are*) dead, rather (*they are*) *ahya'on*<sup>226</sup> (*living/alive*) *enda* (*by munificence of/by Rule of*) their Lord (*being*) provided they.<sup>z</sup> فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ
170. Rejoicers they<sup>z</sup> (*are*) by what *aa'tahum* (*accorded-/allotted them*) Allah of His munificence; and *yestabshe-roon*<sup>227</sup> (*they seek pleasant tidings*) by whom<sup>r</sup> not they<sup>z</sup> joined by them from their behind; that

<sup>220</sup> See the *Lexicon* attached to this Translation for "*bekma*."

<sup>221</sup> The word "أَنَّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

<sup>222</sup> It goes without saying of course Allah knows everything *before it ever happens*. But *this* knowledge is a "*public*" knowledge, so that *no one denies* all its facts, so that its *recompense is and appears to be rightly due*.

<sup>223</sup> That is you *garrison* on the Muslims' *side*, *enlarging* our numbers in the sight of the enemy.

<sup>224</sup> See the *Lexicon* attached to this Translation regarding "لَوْ."

<sup>225</sup> The word "*assuredly*" here is used to *intensify* the word "*count*," as the Arabic is "*تحسبن*" *intensive*.

<sup>226</sup> The word "أَحْيَاءُ" is *subjective, masculine, plural noun*. It means: *they who are alive*. The word "quicks" mean "أَحْيَاءُ," as in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*.

<sup>227</sup> The word "استبشروا" means (a) he *sought the pleasant tidings*, or (b) *Rejoice or show*, by verbal, facial or bodily expressions gladness of pleasant tidings.



not a fear (*is*) on them and neither they sadden.

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧١﴾

171. *Yestabsheroon*<sup>228</sup> (*they*<sup>z</sup> seek pleasant tidings) by a boon<sup>w229</sup> from Allah and a munificence; and verily Allah wastes not the believers' remuneration.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ  
وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧٢﴾

172. Who<sup>r</sup> *estajabo*<sup>230</sup> (*they*<sup>z</sup> favorably-answered) for Allah and the messenger from after what betided them the ulcer for whom<sup>r</sup> *ahasano* (*they*<sup>z</sup> rendered: rendered meritorious-deeds/says) of them and *ettaqaw* (*they*<sup>z</sup> had reverentially guarded not to displease Allah) (*is*) a great remuneration.

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن  
بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ  
أَحْسَنُوا مِنْهُمْ وَأَتَّقُوا أَجْرَ عَظِيمٍ ﴿١٧٣﴾

173. Who<sup>r</sup> said for them the mankind: verily the mankind *qad* (*they already and affirmatively*) gathered for you<sup>b</sup> (*to fight you*<sup>b</sup>) so *ekbshaw* (*let-you*<sup>z</sup> reverently-fear) them; then (*that*) increased them a belief; and said they:<sup>z</sup> Allah (*is*) our sufficiency<sup>231</sup>, and (*is*) *ne'ama* (*most excellent*) [*He*] The Custodian<sup>232</sup>.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ  
قَدْ جَعَلُوا لَكُمُ الْفَخْشَاءَ فَرَادَهُمْ  
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ  
الْوَكِيلُ ﴿١٧٤﴾

174. So they<sup>z</sup> transposed<sup>233</sup> by a boon<sup>w234</sup> from Allah and munificence; not touched them an ill and *ettaba'o* (*closely-followed they*) Allah's *redhmanon* (*ultimate delight/gratification*) and Allah (*is*) possessor (*of*) munificence great.

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ  
يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَهُ  
اللَّهُ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٥﴾

175. Verily only *tha'lekum* (*collective-afar-that*) the Satan frightens<sup>235</sup> his *aw'leya*<sup>236</sup> (*guardians/allies*); so let-not fear them you<sup>z</sup> and let-fear [*Me*]<sup>237</sup> you<sup>z</sup> en (*if*) you<sup>c</sup> were believers.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ  
فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ  
مُؤْمِنِينَ ﴿١٧٦﴾

<sup>228</sup> Ibid.

<sup>229</sup> See the *Lexicon* attached to this Translation for "*ne'amah*" ("boon").

<sup>230</sup> The word "استجابوا" is answered plus made available what was requested, i.e. "favorably-answered."

<sup>231</sup> The word "حسب" = "في حسبنا" = "مصدر" = the infinitive noun of the verb, making it standing for the strongest action of the verb. See التاج.

<sup>232</sup> There is no proper conventionally acceptable English word for "وكيل," meaning: (1) Allah, when preceded by the article "The," i.e. The Custodian; (2) the custodian, the one that has or takes or is given charge of some thing to care-take of. The solicitor is a legal representative, who really practices Law, and generally stays within its confines, on behalf of some one; (3) the deputy (political representative) of some one who takes full responsibility on behalf of the one who deputizes; (4) the keeper of the affairs of some one else. So, perhaps "custodian," is the best to really depict what the real sense of a "Wakeel" is or should be.

<sup>233</sup> The word "انقلبوا" = "they transposed," means they betook themselves returning.

<sup>234</sup> See the *Lexicon* attached to this Translation for "*ne'amah*" ("boon").

<sup>235</sup> The Arabic phrase "frightens *aw'leya*" is made up of two words: (a) "frightens" and (b) "*aw'leya*." Part (a) means he instills fear; and part (b) means his supporters. Thus the Satan instills fears in his supporters, who were those that stayed behind and abstained from joining the "Jihad" with the Prophet (SAWS) and his companions. Or, some say, those who were actively engaged in fighting the prophet and his companions, such as Abu Sufyan at the time. Thus, such active fighters, against the Prophet and his companions, were vainly trying to instill fear among some of the Prophet's companions.

<sup>236</sup> The word "أولياء" could also mean: friends, protectors.

<sup>237</sup> The letter "ن" in "خافون" by Arabic (Linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي" in "خافون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See اعراب القرآن، لمحمود صافي.

176. And let-not sadden you<sup>g</sup> who<sup>r</sup> they<sup>z</sup> mutually<sup>238</sup> vie in the unbelief; verily they never harm Allah a thing; wants Allah that-not to make for them a fortune in the Hereafter<sup>w</sup> and for them (is) a great torment.
177. Verily who<sup>r</sup> purchased they<sup>z</sup> the unbelief by the belief never they<sup>z</sup> harm Allah a thing; and for them (is) a painful torment.
178. And let-not assuredly<sup>239</sup> reckon who<sup>r</sup> unbelieved they<sup>z</sup> that only We protract for them *khayron* (choicer/superior/worthier) for their selves;<sup>w</sup> verily what We protract for them to *yazdado*<sup>240</sup> (further-augment they<sup>z</sup>) sin; and for them (is) a humiliative torment.
179. Not [was] Allah to let the believers on what you<sup>f</sup> (are) on [it<sup>x</sup>] (presently/then) until [He] distinguishes<sup>241</sup> the *khabeetha*<sup>242</sup> (wicked/bad/ill-natured) from the good; and not [was] Allah to evince you<sup>b</sup> on the invisible; [and,] but Allah *yajta'bey* (directly and favorably-chooses) of His messengers whom<sup>p</sup> [He] wills; so let-believe you<sup>z</sup> by Allah and His messengers; and *en* (if) you<sup>z</sup> believe and *tattaqo* (you<sup>r</sup> reverentially guard not to displease Allah) then for you<sup>b</sup> (is) a great remuneration.
180. And let-not assuredly reckon who<sup>r</sup> they<sup>z</sup> stint by what *aa'tabum* (accorded/allotted them) Allah of His munificence that (it<sup>x</sup> is) *khayran*<sup>x</sup> (choicer/superior/worthier) for them, rather it<sup>x</sup> (is) evil for them; (to be) affirmably collared they<sup>z</sup> (by) what they<sup>z</sup> stinted by [it<sup>x</sup>] The *Qeyamatey's*<sup>w</sup> (Judgment's) Day; and for Allah (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> heritage/inheritance; and Allah by what you<sup>z</sup> work (is) Proficient.
181. *Laqad* (verily, already and affirmatively) heard Allah say (of) whom<sup>r</sup> said they<sup>z</sup>: verily Allah (is) poor and we (are) rich; We shall write what said they<sup>z</sup>; and

<sup>238</sup> This is, and Allah knows best, in reference to the hypocrites who mutually hasten among themselves in renegading from Islam.

<sup>239</sup> The word "assuredly" is used here to intensify the word "يحسبن".

<sup>240</sup> The word "يزداد" implies greater intensity, and النجاج says it is "ابلع". So further is prefixed for this purpose.

<sup>241</sup> Such "distinguishing" is not for Allah's sake, because Allah already knows that. It is for public knowledge. That is so that all concerned as well as others will know on surety basis.

<sup>242</sup> The word *khabeetha*= wicked, and "ill-natured" is an adjective, meaning: having the temperament of a bad kind.

their killing (of) the prophets by other than a right; وَقُولُوا دُوقُوا عَذَابَ الْحَرِيقِ  
and [We] say: let-taste you<sup>z</sup> torment (of) the burning. (١٨١)

182. *Tha'leka* (afar-that-it/that)<sup>x</sup> (is) by what advanced-she<sup>y</sup> your<sup>n</sup> hands<sup>w</sup> and verily Allah (is) surely not *dbhallamen*<sup>243</sup> (iterative injustice-doer) for the *abee'de*<sup>244</sup> (worshippers/ submitters/ slaves). اللَّهُ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ (١٨٢)

183. Who<sup>r</sup> they<sup>z</sup> said: verily Allah covenanted to us that not we believe for a messenger until *ya'ateena* ([he] produces/comes to us) by a sacrificial offering<sup>x</sup> eats it<sup>x</sup> the fire;<sup>w</sup> let-say [you<sup>s</sup>]: *qad* (already and affirmatively) came (to) you<sup>b</sup> messengers of before me by the evidences<sup>w</sup> and by which<sup>x</sup> you<sup>c</sup> said; so wherefore you<sup>z</sup> killed them if you<sup>c</sup> were *ssa'deqeena* (always truth enforcers). الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا ۖ لَا نُؤْمِنُ ۚ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۚ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِ يَٰلَيْنَتِي ۖ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ ۚ إِنَّ كُنْتُمْ صَادِقِينَ (١٨٣)

184. So *en* (if) they<sup>z</sup> denied you<sup>g</sup> so *qad* (already and affirmatively) (had been) denied messengers of before you<sup>g</sup> came they<sup>z</sup> by the evidences<sup>w</sup> and the *zobore*<sup>245</sup> (writs of exhortations and admonitions) and the book, the illuminator. فَإِن كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ ۖ جَاءُوا بِالْيَنَتِ وَالزُّبُرِ ۖ وَالْكِتَابِ الْمُنِيرِ (١٨٤)

185. Every self<sup>w</sup> (is) a taster<sup>w</sup> (of) the death; and verily only (you<sup>z</sup> shall be) fulfilled<sup>246</sup> your<sup>n</sup> remunerations The *Qeyamatey's*<sup>w</sup> (Judgment's) Day; so whoever [he] (had been) budged-a'n (off) The Fire<sup>w</sup> and [he] (had been) admitted (into) the Paradise<sup>w</sup> then *qad* (already and affirmatively) [he] won; and not the life<sup>w</sup> (of) the world<sup>w</sup> except a *mata'ao*<sup>247</sup> (resource of a transitory worldly delights) (of) the beguilement. كُلُّ نَفْسٍ ذَٰئِقَةُ الْمَوْتِ ۚ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ ۚ فَمَن رُّحِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۚ وَمَا الْحَيٰوةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (١٨٥)

186. Surely (shall be) assuredly<sup>248</sup> essayed you<sup>z</sup> in your<sup>n</sup> possessions and your<sup>n</sup> selves;<sup>w</sup> and surely assuredly (shall) hear you<sup>z</sup> from whom<sup>r</sup> *oto* (they<sup>z</sup> had been accorded/ allotted) the book of before you<sup>b</sup> and from whom<sup>r</sup> they<sup>z</sup> partnered (deities with Allah) much annoyance; and *en* (if) *tassbero* (you<sup>z</sup> hold on patiently) تَسْبَلُوكَ فِيْٓ أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَسْمَعْنَ مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ مِّن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُواْ أَذًى كَثِيْرًا ۖ وَإِن تَصْبِرُوْاْ (١٨٦)

<sup>243</sup> The word *dbhallamen*=“ظَلَامٌ” means iterative injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit one's self. Hence, the multitudinous injustice-doing benefits a lot more. Therefore, negating the bigger benefits automatically negates the smaller one. Clearly Allah is exalted and is beyond any need. So He does not wrong at all.

<sup>244</sup> The word “عَبِيد”=“slaves, worshippers, submitters” means all Allah's creatures of humans or jinn. So, if they are His “عَبِيد,” then no one else “owns” them, hence they are all free from any human bondage.

<sup>245</sup> The word “الزُّبُر” = “الكتب” that is writes. For “الزُّبُر” = “الكتب,” see التاج.

<sup>246</sup> The word “تُوفَى” in “تُوفُونَ” from “الوفاء” = “التمام,” meaning gathering the last component of any obligation to make it a whole. So, “تُوفَى” means to be endeavored and gathered the last part of an obligation and fulfilled it.

<sup>247</sup> See Lexicon attached to this Translation or footnote 21 above for “مَتَاع”=“mata'a.”

<sup>248</sup> The “ل” in “لَتَسْلُوكُنَّ” and “لَتَسْمَعُنَّ” all are juratory “ل” = “القسم” amounting to = “التاكيد,” i.e. affirmation, expressed in both cases by “assuredly”.



and *tattaqo* (you<sup>r</sup> reverentially guard not to displease Allah) then verily *tha'leka* (that is) of the matters' resolve. الْأُمُورِ (١٨١)

187. And *edh* (when) took Allah *meethaqa*<sup>249</sup> (ratified-covenant)<sup>x</sup> whom<sup>r</sup> *oto* (they<sup>z</sup> had been accorded/allotted) the book<sup>x</sup> surely assuredly<sup>250</sup> manifest it<sup>x</sup> you<sup>z</sup> for the mankind and let-not you<sup>z</sup> conceal it;<sup>x</sup> then *nabatha* (slightly-forsook) it<sup>x</sup> they<sup>z</sup> beyond<sup>251</sup> their backs and they<sup>z</sup> purchased by it<sup>x</sup> a little price; so wretched what they<sup>z</sup> purchase. يَشْتَرُونَ (١٨٢)

188. Let-not [you<sup>s</sup>] assuredly reckon whom<sup>r</sup> they<sup>z</sup> exult/rejoice by what they<sup>z</sup> *atan*<sup>252</sup> (come-out) and they<sup>z</sup> love that they<sup>z</sup> (are/be) praised by what they<sup>z</sup> not (have/had) done, so let-not assuredly [you<sup>s</sup>] reckon them by a *mafa'za'ten*<sup>253</sup> (rescue-achievement) of the torment; and for them (is) a painful torment. الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٨٣)

189. And for Allah (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; and Allah over every thing (is) Omnipotent. وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٨٤)

190. Verily in the Heavens<sup>w</sup> and the Earth's<sup>w</sup> creation and varying of the *naha're* (between sunrise and sunset) and the night, (are) surely *Aya'ten*<sup>w</sup> (signs/proofs) for the *albab's*<sup>254</sup> (hearts-intellects)'s possessors. لِأُولِي الْأَلْبَابِ (١٩٠)

191. Who<sup>r</sup> they<sup>z</sup> remember Allah (manneristically)<sup>255</sup> standing and sitting and on their sides and they<sup>z</sup> rethink in the Heavens<sup>w</sup> and the Earth's<sup>w</sup> creation: (O), our Lord [You<sup>s</sup>] created this<sup>x</sup> not vainly *subhand*<sup>256</sup> (hallowedly and marvelously we deem You<sup>s</sup>) وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا (١٩١)

<sup>249</sup> The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

<sup>250</sup> See footnote 848 above only here in respect to "التبيينه"

<sup>251</sup> The word "وراء" means: (1) "وَيُرُونَ وَرَاءَهُمُ الْآخِرَةُ" (2) "الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يُقَدَّرُ عَلَيْهِ، مَثَلًا: وَيُرُونَ وَرَاءَهُمُ الْآخِرَةُ." (3) "الْخَلْفُ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْأَكْمَةِ." (4) "وَلَدُ الْوَلَدِ." So, here *beyond* (not behind/back/rear). So *beyond* in its sense of *above reach of knowledge or experience*.

<sup>252</sup> The word "أتوا" = "come out" = "become known," because they (the hypocrites or those who love to be praised for what they did not do), they "come out" with their happy announcements, after the Prophet (SAWS) went out in the *Jihad* with his companions, that they thought they deceived the Prophet (SAWS) by not going with him and for that they like to be praised because they "justified" to the Prophet (SAWS) their stay behind.

<sup>253</sup> The word "مفازة" = "منجاة," meaning rescue-achievement. For the meaning of "مفازة" = "منجاة," see التاج.

<sup>254</sup> See the *Lexicon* attached to this Translation for The Qur'aan's characterizations of "أولو الألباب" = the *albab's* possessors.

<sup>255</sup> *Manneristically* is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for "standing" and "sitting," as presently there is no such thing as "standingly" or "sittingly," in English.

<sup>256</sup> The word "subhanaka" = "سبحانك" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحان" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous

transcending all defects and we solemnly stand in awe and utmost consecration of) You<sup>g</sup> so let-preclude us [You<sup>s</sup>] from The Fire's<sup>w</sup> torment.

خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا  
عَذَابَ النَّارِ ﴿١١١﴾

192. (O), our Lord, verily You<sup>g</sup> whom<sup>p</sup> [You<sup>s</sup>] admit (in) The Fire<sup>w</sup> then *qad* (already and affirmatively) disgraced him [You<sup>s</sup>] and not for the *dha'lemeena*<sup>257</sup> (injustice-doers) (are) of succorers.

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ  
أَخْرَيْتَهُ، وَمَا لِلظَّالِمِينَ مِّنْ أَنْصَارٍ ﴿١١٢﴾

193. (O), our Lord verily we heard a caller calling for the belief that: let-believe you<sup>z</sup> by your<sup>n</sup> Lord; so we believed; (O), our Lord so let-forgive [You<sup>s</sup>] for us our offenses and let-expiate [You<sup>s</sup>] a'n (off) us our *sayye'aa'te*<sup>w</sup> (demeritorious-deeds)<sup>w</sup> and *tawaffana* (let-You<sup>s</sup> receive us while dying) with the *abra're*<sup>258</sup> (dutiful-people).

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي  
لِلْإِيمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا  
رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا  
سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١١٣﴾

194. (O), our Lord and *aa'tena* (let-accord/allot us [You<sup>s</sup>]) what [You<sup>s</sup>] promised us over/on Your<sup>t</sup> messengers; and let-not disgrace us [You<sup>s</sup>] The *Qeyamatey's*<sup>w</sup> (Judgment's) Day; verily You<sup>g</sup> not unfulfill the appointment.

رَبَّنَا وَعَإِنَّا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ  
وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا  
تُخْلِفُ الْعِلْعَادَ ﴿١١٤﴾

195. So *estajaba*<sup>259</sup> (favorably-answered) for them their Lord; surely I waste not a work of a worker of you<sup>b</sup> [of] a male or a female some (of) you<sup>b</sup> of some; so who<sup>r</sup> emigrated they<sup>z</sup> or (had been) driven they<sup>z</sup> from their homes<sup>w</sup> and (had been) annoyed they<sup>z</sup> in My path and mutually fought they<sup>z</sup> and (had been) killed they<sup>z</sup>, surely [I] (shall) assuredly<sup>260</sup> expiate a'n (off) them their *sayye'aa'te*<sup>w</sup> (demeritorious-deeds);<sup>w</sup> and verily [I] assuredly (shall) admit them (into) gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, a reward from *ende* (by munificence of/by Rule of) Allah; and Allah has *husno*<sup>261</sup> (ultimately meritorious-beautiful) (of) [the] reward.<sup>262</sup>

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا  
أَضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّثْرَ أَوْ  
أُنْثَىٰ بَعْضُكُمْ مِّنَ بَعْضٍ فَاذْكُرُوا  
مَا جَاءُوكُم بِهِ مِنْ دُونِهِمْ  
وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا  
لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلَنَّهُمْ  
جَنَّةٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ  
تَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ  
الْثَوَابِ ﴿١١٥﴾

work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render "subhanaka" = "سُبْحَانَكَ" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

<sup>257</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

<sup>258</sup> See the *Lexicon* attached to this *Translation* for full elaboration on this great word.

<sup>259</sup> The word "استجاب" is answered plus made available what was requested, i.e. "favorably answered."

<sup>260</sup> The "ل" in "لَاكْفُرْنَ" and in "لَا دُخْلَنَ" are juratory "ل" = "القسام" amounting to = "التأكيد," i.e. affirmation, expressed in both cases by "assuredly".

<sup>261</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

<sup>262</sup> The beauty reward is either Allah's pleasure or the Paradise or both.

196. Let-not assuredly deceive you<sup>s</sup> *taqallobo* (iterative transpose) whom<sup>r</sup> unbelieved they<sup>z</sup> in the *bela'de*<sup>w</sup> (region/ country/ community).<sup>w</sup> فِي الْبَلَدِ ﴿١٩٦﴾
197. A little *mata'aon*<sup>263</sup> (resource of a transitory worldly delight); afterwards their abode/lodging (is) Hell<sup>w</sup> and wretched (is) the *meba'de* (bed/ cradle/ place of abode). مَنَعٌ قَلِيلٌ ثُمَّ مَأْوَهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾
198. But whom<sup>r</sup> *ettaqaw* (they<sup>r</sup> had reverentially guarded not to displease Allah) their Lord for them (are) paradises<sup>w</sup> - /gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (are) in it<sup>w</sup> *nozolan*<sup>264</sup> (hospitality-abode) from ende (by munificence of/ by Rule of) Allah; and what Allah has (is) *khayron* (choicer/ worthier) for the *Abra're* (dutiful-people). لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾
199. And verily of the book's folks surely who<sup>p</sup> [he] believes by Allah and what (had been) descended to you<sup>b</sup> and what (had been) descended to them *kha'she'eena*<sup>265</sup> (they who: totally subdued their body, sight, sound and bow in the Prayer) (are) for Allah not they<sup>z</sup> purchase<sup>266</sup> by Allah's *Aya'te*<sup>w</sup> (messages-/ statements) a little price; those for them (is) their remuneration *enda* (by munificence of Rule of) their Lord; verily Allah (is) swift (in) the accounting. وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾
200. O you, who<sup>r</sup> they<sup>z</sup> believed *essbero* (let-hold on you<sup>r</sup> patiently) and *ssa'bero* (let-best you<sup>r</sup> your foes in patience) and *ra'betto* (let-be mutually stationed you and ever ready for contingencies for Allah's cause, let-await you<sup>r</sup> the Prayer) and *ettaqo* (let-reverentially guard you<sup>r</sup> not to displease) Allah *la'alla* (craving currently unavailable deed that/ perhaps) you<sup>b</sup> prosper you.<sup>z</sup> يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

<sup>263</sup> See the Lexicon attached to this Translation regarding “mata'a.”

<sup>264</sup> The word “نَزْلًا” has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) travelers' lodging place, (7) the yield of a cultivated land.

<sup>265</sup> The word “خَاشِعِينَ” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it per se. The word “خُشُوع” in “خَاشِعِينَ” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خُشُوع” denotes submission or subduing of sight and sound as well. So “الْخَاشِعِينَ” are those who had totally subdued their body, sight and sound. Also some time “الْخَاشِعِينَ” = they who bow in the Prayer. See البصائر واللسان.

<sup>266</sup> This is in contrast to some people of the book, some rabbis for example, who uses Allah's Ayat to take little price, i.e. they exchange the Ayat for a paltry of money. +